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Presbyterian Meetings

Where there is a

Parish-Church,

ARE NO

SCHISMS;

And they that go thither are no

SCHISMATICKS.

Being an ANSWER to

Mr. *Abraham Jeacock*,

Curate in *Birmingham*.

By Thomas Bladon.

LONDON,

Printed, and Sold by the Booksellers in the City and Country, 1702.

Presbyterian *Meetings where there is a Pariſh-Church, are no* Schiſms; *And they that go thither are no* Schiſmaticks.

IT was the ſad Complaint of God's Church in the *Babyloniſh* Captivity, that ſhe was not only miſerable, but all the Spectators, Perſons of other Nations, took no Notice of it, had no Compaſſion upon her, hence ſhe expoſtulates with them, *Lam.* 1. 12. *Is it nothing to you, all you that paſs by? behold, and ſee if there be any Sorrow like to my Sorrow which is done unto me.* And may not many of the Proteſtant and Reformed Churches of Chriſt breath forth the ſame Complaints now? What ſhall we ſay to the Proteſtant Churches in *France*? how many, and how great, and of how long continuance have they been? The publick places for their Religious Aſſemblies are pulled down, Families have been driven into other Kingdoms, ſome impriſoned, dear Relations ſeparated one from another, Husbands and Wives, Parents and Children, are hereby deprived of that mutual Aſſiſtance, Comfort and Incouragement they might have adminiſtred one to another: ſome of their Children have been put into Monaſteries to be trained up in that poiſonous and Soul-damning Religion: others condemned to the Gallies: others Baſtinadoed: others broken upon the Wheel. And what ſhall we ſay to the Proteſtants in *Tranſylvania*, where no fewer than Three Hundred Miniſters were ſhipped, to be ſold as Slaves, but ranſomed by *de Ruter*, the *Dutch* Admiral, and many of whom came then into *England*. What ſhall we ſay to the Proteſtants in *Hungary*, in *Germany*, where

Protestants were numerous, Religion once flourished, and yet by a long Series of Troubles, Pressures, and Persecutions of Popish Princes, both Protestants and Religion is wonderfully decayed. Their Troubles have been so numerous, great, and of so long duration, and without Appearance of Mitigation, that many Protestants have chose rather to desert their Native Country, acquit their Possessions, and live under the great *Turk* with the free Liberty and Exercise of their Religion, than to live in their own Countries in the Enjoyment of their Possessions with Persecution for Religion sake.

But these things are nothing to very many of you (O ye) in *England*, who never sympathize with them, who mourn not with them that mourn! who weep not with those that weep! who never pray for the Peace of God's *Jerusalem* in those Popish Kingdoms! The Apostle is very express and positive, 1 *Cor.* 12. 26. *Whether one Member suffer, all the Members suffer with it*: or *if one Member be honoured, all the rest rejoice with it.* Heb. 13. 13. *Remember them that are in Bonds, as being bound with them; and them that suffer Adversity, as being your selves also in the Body.* But where have been your Days of Fasting and Supplications to God for them? yea, where have been your Family Prayers to God, that he would sweeten the Spirits of their Enemies towards them; that he would turn their Hearts, and of Foes make them Friends? You vogue your selves Members of the Universal Church of Christ, but by your not sympathizing with them in their Miseries, you evidence your selves to be dead Members. You do not sympathize, and therefore you have no Sense nor Life in you. But many of those whom you have branded for *Schismaticks*, and have cut off themselves from Communion with Christ, and Benefit of Salvation by him: these have had a Sensibleness of their Sufferings, sympathized with them, have had their Publick Fasts and Supplications to God for them; and some now have a Fellow-feeling of their Temporal and Spiritual Afflictions for Righteousness sake in their private Fasts. And if their Non-Conformity to the Ceremonies and Humane Modes of Worship in the Church of *England*, have not made us unsensible of, nor uncompassionate to the Sufferings of the Persecuted for Religion sake; how come we to be cut off from Communion with

Christ

Christ, and Benefit of Salvation by him, by preaching in a place distinct from the Parish Church? when Spiritual Sympathy is an Evidence of Spiritual Sense, and Spiritual Sense is an Evidence of Spiritual Life, and Spiritual Life the Effect and Evidence of our Union and Communion with Christ.

And Satans Malice and Man's Wickedness are as restless now as ever. They cease not to disturb the Church of Christ, not only in Popish, but in Protestant Kingdoms. Witness all those Troubles which befel those which were called *Puritans*, before the Civil Wars in *England*: how many Ministers suspended, and how many Families were forced to go into *Holland* and *Virginia*, because they could not conform to Ceremonies and Modes of Worship in the Church of *England*; and whom they could not conquer in the Bishop's Court, they overthrew and ruined in the Star Chamber and high Commission Court. Such was the rampant Tyranny and Cruelty of them, that they caused the Ruine of them.

And when God was pleased to restore the Royal Family to the *English* Throne again, the Act of Uniformity routed two thousand five hundred Ministers, Lecturers, School-Masters, out of their Ministerial Employments and Education of Children, their Families impoverished, and exposed to Ruine: And when the rejected Ministers resided in their Parishes and Corporations where they were settled, and taking all Opportunities to preach to their former Auditors, who learned more to prize them by the want of them, than in the Injoyment of them; and publick Places growing thin of Auditors, the five Mile Act came forth, which banished them five miles from the places of their Abode, five miles from every Corporation, though no City. And that they might not preach, and People discouraged from hearing of them, a Penalty of Twenty Pounds was enacted, and to be laid upon the House where they preached, Twenty Pounds upon the Minister, five shillings upon every Auditor; and if there were any Hearers insolent, the Penalty was to be levied on others, provided it not exceeded five Pounds.

And to cover the foulness, unreasonableness, and cruelty of these Acts, and make them more plausible among the common People, they cast upon the *Dissenters* in *England*, *Scotland* and *Ireland*, most odious Names. They branded

religious Assemblies for seditious Conventicles: Praying and Preaching, to be Plotting: Conscientiousness in matters of Religion, to be Stubbornness: Faith to be Faction; and Religion to be Rebellion: And Incouragement assigned to make Persons to turn Informers; one third part of the Penalties to be given to the Poor, another third to the Informers. And may not the *Dissenters* in these three Kingdoms, cry out with the *Jewish* Church in the *Babylonian* Captivity, *Lam.* 12. *Is it nothing to you, O ye!* Is the loss of our Ministry nothing to you! loss of those Capacities of doing good in our Parishes, where God had blest our Ministerial Labours to the instructing of the Ignorant, to the convincing of some, to the Conversion of others, and the Edification of others. Are these things nothing? Is the loss of our Maintenance, the Impoverishing of our Families, nothing to you, O ye! was our Banishment, those malicious and false Accusations we were branded with, nothing to you, O ye! who falsly and maliciously accuse us as *Schismaticks*. Were we once Members of Christ's Mystical Body, and are we now Brands in the burning, by your imposing Ceremonies and humane Modes of Worship, and is this nothing to you, O ye!

When the Corporation Act came forth, your Town of *Birmingham* was as an *Asylum*, a Place of Refuge to nine of us, and two more who lived near your Town; and the ancient Professors then alive, gave a kind Reception: they joyfully entertained their Persons which undeservedly were an Eyesore to some; and gladly embraced their Labours, which were blasphemously branded by others. And as God promised *Abraham*, Gen. 12. 3. he would *bless them that bless'd him, and curse them that curs'd him*: and even so God hath been pleased to make Impressions of his Displeasure upon some of those who were Enemies to them and your Meetings, especially those Informers who thought to enrich themselves with their Penalties, and to be bless'd with their Spoiles: and God hath made great Impressions of his Love towards your Town: he hath blessed your Town more within this Twenty Years and less, than in an Hundred before. Witness that numerous Increase of Buildings, Multitudes of People, the Advancement of Trade: so that you do not only exceed your former selves, but you exceed the Corporations and

Cities

Cities round about you: yea, when some of them have decayed in their Principal Trades, you are mightily advanced in yours, *&c.*

And you are not only blest in Temporals, but in Spirituals, your Gleanings are more than the Vintage of others, and I hope God hath blessed very many of you with Grace in your Souls. Some of you have owned to me, they never had any Inclination to Religion till they went to the *Presbyterian* Meetings. Another, whose Father was an Enemy both to their Persons and Meetings, who had not so much as a Bible in his House, yet he can say as some of *Philistia*, *Tyre*, and *Æthiopia* should say of *Zion*, *this Man was born there*, Psal. 87. 4, 5. By all which it is evident, God hath heard the Prayers of his ejected, despised, banished and blasphemed Ministers, for your Town both in Temporals and Spirituals; and that he hath bless'd their Ministerial Endeavours with Success, that such a Generation of Youth are sprung up in the room of the old Stock of Professors, who have tasted of the Sweetness and Blessedness of the Word and Ways of God, and thankfully acknowledge God's Goodness, that they have enjoyed their Labours. And it is an undoubted Truth, that most Persons speed the better for the Cohabitation of the Righteous. *Laban* could say, *Gen.* 30. 27. *That he had learned by Experience, that the Lord had blessed him for Jacobs sake*; and therefore he prayed him, *that he would tarry with him.* An Idolatrous *Egyptian* observed, *That the Lord was with Joseph, and that the Lord made all that he did to prosper in his Hands*, and *Joseph* found Grace in his Sight. All the Passengers in the Ship sped the better for *Paul's* sake, *Acts* 27. 23, 24. *There stood by me this Night the Angel of God, whose I am, and whom I serve, saying, fear not Paul, you must be brought before Cæsar, and lo God hath given thee all them that sail with thee.* If *Paul* had not been with them, every Man of them had been drowned. The Ark of God abode but three Months in *Obed Edom's* House, and the Lord blessed him and all his Houshold, 2 *Sam.* 6. 11. And if wicked Men speed the better for the Cohabitation of God's People amongst them, surely he will not suffer Kindnesses shewn to them to be unrewarded. Water is a common thing, cold Water is a poor Cordial, a Cup of

cold Water is a very small measure, of little value, yet God accepts of this, and promiseth a Reward for it, *when it is given to a Disciple in the Name of a Disciple*, Mat. 10. 42. And if the Nonconformist Ministers had been Schismaticks, and had cut off themselves from Communion with Christ and Benefit of Salvation by him, God would never have heard their Prayers, nor so rewarded those civil Kindnesses they received from you.

What remains for you to do, but to be thankful, and that God's Honour and Interest be dear to you. Call to Mind the Truths you have heard, and love them. Remember the Prayers put up to God for your Town, and bless God for the gracious Return of them. He hath done great things for you, see that you do your Duty to him. Stand and plead for the Purity and Simplicity of his Ordinances. God hath revealed what is most agreeable to him; what most becomes his Holiness. He hath manifested his Sovereignty in his instituted Worship. He will be worshipped in his own way, and not according to the Inventions and Modes of Men. Be not afraid of those Ecclesiastical Scare-Crows and Bug-Bears, Schism and Schismaticks. It is not the Separation, but the Cause that makes the Schismatick.

And as for you who are our Enemies, and dance after this Pipe, and call us Schismaticks, and no sooner come out of the Church Door from your Prayers, but call us damned Schismaticks, and speak the Language of the Curate. Consider that prodigious Inconsistancy you are guilty of, *Jam.* 3. 9, 10. *With your Tongues ye bless God, even the Father, and therewith you curse Men, which are made after the Similitude of God. Out of the same Mouth proceedeth Blessing and Cursing. Doth a Fountain send forth at the same place sweet Water and bitter? Doth the Fig Tree bear Olive-Berries? or a Vine Figs? So can no Fountain yeild both salt Water and fresh.* And what shall we say to those Men and Women amongst you, who had rather hear a *Jesuit*, a *Popish Priest*, than hear a *Presbyterian Minister*. Oh excellent Ornaments of this glorious Church of *England*! have you such an Approbation of those croaking Frogs that come from the Bottomless Pit, and such Enemies to those who are Ambassadors of Christ as well as your Ministers.

Consider,

Consider, If God hath a tender Care of his People, as he hath of the Apple of his Eye, *Zach.* 2. 8. and accounts the persecuting of his People, whether in their Names, Liberties or Properties, a persecuting of himself, *Acts* 9. 4. you will find us then to be no Schismaticks, but living Members of Christ. And if those who relieve not the Necessities of Christ's indigent Members shall be damned, what will be the Portion of those who have unjustly persecuted them in their Reputations, Liberties and Possessions? *Mat.* 25. 41 42. &c. Oh! how dreadful will it be for you at the Day of Judgment, to see Christ honoured in them, and by them, in whom you have persecuted him, and to be admired in those whom you have branded as Schismaticks, 2 *Thes.* 1. 10. *He shall come to be glorified in his Saints, and admired in them that belive.* If we shall be found Believers in him, and our Sufferings are for the Vindication of the Purity, and Simplicity, and Perfection of his Ordinances: What will become of you? Will you, dare you justifie these things then? That Day is the Day of God's Righteous Judgment, when all Vizards and Masks shall be pulled off from the Purity of Divine Ordinances, and the imposed Mystical Ceremonies and humane Modes of Worship: When all Masks shall be taken off from Conformists and Nonconformists, and every thing and Person shall appear in their natural Colours, and God, the Righteous Judge, shall give a Reward to things and Persons as he hath revealed in his Word. Take heed you be not deceived at that Day. Hath God any where commanded these Ceremonies in his Word? Did Jesus Christ or his Apostles ever make use of them? Hath God any where in his Holy Word given power to the Authority of a Nation to injoin them? Hath God any where in his Word given Power to the Authority of a Kingdom to silence, banish, imprison Ministers, ruine Families, and impose severe Penalties upon them that cannot in Conscience use them. If none of these things are commanded, countenanced, nor mentioned in Scripture, how will you be able to stand at God's Barr at the last Day, when God shall ask you, *who hath required these things at your Hands?* God will judge you not according to the Law of the Land, but according to his Word, *Rom.* 2. 16. And if you judge us before you hear us, you do contrary to the

Law

Law of Nature and of Nations. *Nicodemus* ask'd the *Jews*, *Doth our Law condemn any Man before it hear him, and know what he doth?* And *Justus* told the Chief Priests and Elders of the *Jews*, when they desired to have Judgment against *Paul*, *That it was not the manner of the* Romans *to deliver any Man to die before he that is accused hath his Accusers Face to Face, and have license to answer for himself, concerning the Crime laid against him.* But you accuse and condemn us before you hear what we have to plead for our selves. It will not help you at the Day of Judgment, to say, we believed our Guides, our Prelates, our Preachers, who were set over us. It is not what they say, but what God saith in his Word, *Isa* 8. 20. *To the Law, and to the Testimony, if they speak not according to this Word, they have no light in them.* What if your Guides be blind in this case? as the *Scribes* and *Pharisees* in their Traditions and Commands; then both you and they fall into the Ditch, *Math.* 15. 14. Our Saviour would not have the *Jews* to rest on the Testimony of *John* Baptist concerning him, *John* 5. 31. *and though the Works which he did bore Witness of him.* Ver. 36. *and though the Father bore Witness of him.* Ver. 37. *yet he sends them to the Scripture*, Ver. 39. *Search the Scriptures, for in them ye have Eternal Life, and they are they which testifie of me.* What if your Guides shall draw forth false Inferences from sound Premises, and false Conclusions from sound Propositions, this will not excuse you. Thus the Devil tempted Christ to Presumption, by a wrong Application of Scripture, *Mat.* 4. 5, 6. Thus the *Gnosticks* and *Menandrian Hereticks* turned the Grace of God into Wantonness, *Jud.* 11. 4. Thus the *Scribes* and *Pharisees* of old, yea, *Papists*, and some Licentious *Antinomians*, have drawn false Conclusions from sound Premises: and this will not excuse you; you are to imitate the Noble *Bereans*, who tryed the Apostles Doctrine by the holy Scriptures, *Act:* 17. 11. If you drink in all the Inferences, Conclusions and Doctrines of your Guides, without trying them by the Word; and these create Prejudices in your Minds against us, only from their say so, and call us Schismaticks, Schismatical Whelps, and damned Schismaticks, after the Language of your Curate, and have no Scripture Ground for it; you are like those Fencers of old, called *Anabatæ* who

who fenced with their Eyes shut, and run counter to the expreſs Command of the Apoſtle, who beſought them *to mark thoſe who cauſe Diviſions and Offences, which are not according to the Doctrine which ye have learned, and avoid them*, Rom. 16. 17 Do you find theſe things which are the Cauſe of Contention in the Doctrine of the Apoſtle, if not, conſider, 2 *John* 10. 11. *If there come any Man unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God ſpeed: for he that biddeth him God ſpeed is Partaker of his Evil Deeds*: you have Sins enough of your own, derive not upon your ſelves the Guilt of all that Contention and Diviſion in the Town, by owning, pleading for, and juſtifying of it.

And as for you, who, *Gallio*-like, matter none of theſe things, fight Dog, fight Bear, Purity of Divine Ordinances, mixture of Ceremonies, and Humane Modes of Worſhip, are all alike to you, remember God's Word, 1 *Sam.* 2. 30. *I will honour them that honour me, and they that deſpiſe me ſhall be lightly eſteemed.* There is no Neutrality in God's Cauſe. *If God be God, follow him: If Baal be God, follow him:* God will be ſerved according to his own Will, and his own Will only, and not according to the Fancies and Inventions of Men. Adhere then to his revealed Will and inſtituted Worſhip only. Contraries cannot agree together: there is no halting betwixt two Opinions. Remember that bitter Curſe denounced againſt *Meroz*, *Jud.* 5. 23. *Curſe ye Meroz*, (ſaid the Angel of the Lord) *Curſe ye bitterly the Inhabitants thereof, becauſe they came not to the Help of the Lord againſt the mighty.* Remember that Diſgrace put on the Nobles of *Jeſhua*, which hath ſtood upon Record againſt them for theſe Two Thouſand Years, *Neh* 3. 5. but their Nobles put not their Necks to the Works of the Lord. It is a ſinful thing to have no Zeal for God, nor for his Truths and Ordinances. Are you aſhamed to own them? Remember, *Mark* 8. 38. *Whoſoever ſhall be aſhamed of me, and of my Words, in this adulterous Generation, of him ſhall the Son of Man be aſhamed when he cometh in the Glory of his Father with his Holy Angels.*

In

In a Word, you that are inflamed with Love and Zeal for the mere Inventions of Men in the Worſhip of God, conſider, you are more God's than your own: you owe more to him than to your ſelves: he hath made you Rational Creatures, capable to know him and his Will: He hath given you an infallible Word that you might know him: He hath given you Wills to chooſe, Affections to love, and Tongues to ſpeak: acquaint you ſelves more with God's Word, for the enlightning of your Underſtandings, for the rectifying of your Judgments: Improve your Wills to chooſe his Truths, his Inſtitutions only: Improve your Affections to love them: Improve your Tongues to plead for them, for they will ſtand, hitherto they have prevailed, and they will finally prevail againſt all the Oppoſitions that Earth and Hell, Men and Devils, can make againſt them.

You who are the Inhabitants of *Birmingham*, and loving Friends to the the Curate thereof, have had a Book Dedicated to you concerning *Church Communion*, wherein the Author tells you, with ſorrowful Reflections upon the deplorable Diviſions among us; and indeed they are to be lamented by Chriſtians of all Perſwaſions, as being contrary to that God that made us, who is a God of Peace; contrary to Jeſus Chriſt our Redeemer, who is a Prince of Peace; contrary to the Holy Spirit of God, who is the Spirit of Peace; contrary to our Religion, which is a Peaceable Religion; contrary to the Scriptures, which command Peace, and are an Inſtrument to work Peace both in Heart and Life; contrary to the Fruits of the Spirit, which are Peace, and make Peace. But our Saviour tells us, that *Offences will come, and Wo to them by whom they come.* And who are they who cauſe theſe deplorable Diviſions? even they who do not imitate God, nor Chriſt, that are not led by the Spirit, nor take the Word of God for their Rule, and teach the Commands of Men for the Doctrines of God: and thoſe who reproach Chriſtians for Schiſmaticks, and ſpeak falſe things concerning thoſe who are as humble, ſelf-denying, and ſerious in the Work of Salvation as your ſelves.

This

This your Curate tells you in the third Page of his Preface, that a Challenge was sent him by a Dissenting Minister to make good what he had said against Dissenters. Which is a notorious-----, he himself made the Challenge, *Goliah* like, in the Pulpit, and afterward in a private House. And the Person whom he saith brought the Challenge, hath twice denied it, and saith, he told him in my Words, That if he pleas'd to appoint time and place, I would have a Conference with him concerning his Inference.

In Page 4. he saith, various Artifices were used to evade it, which is as notorious as the other: I made none, I designed none. One of his Admirers told a Friend of mine, that there would be a great Crowd of People there, and none might come in but such as had tickets, and that he would give him a ticket for himself and six more, and several upon this Report, would dissuade me from going, suspecting it might fall out to me, as with Mr. *Henry*, when he disputed with the Bishop of — but I told them, I was not afraid, I thought the Place the best in all the Town, for Quietness and Freedom, from Tumult and Interruption, which fell out acordingly, be it spoke to the Credit of the Rector of *Birmingham*, and I solemnly declare, I knew nothing of any Artifices either by my self or others to evade it.

There were some indeed desired some Ministers to be by, who were better able to judge of Arguments than Lay-Persons, and have two on his side, and two on the other side; but when the two designed on the Opponents side had engaged themselves for Journeys, at that time the Business fell. But there was no Design or Artifice to evade it, whatever his artificial Imagination may suggest to him.

As for denying the Discourse to be taken in Writing, was on this very ground to me, there was none there that could write Characters, and so we should lose time. The other reason was given by others. But for his saying perhaps we had some other wise reason for it; neither my self, nor those who went with me, had another, never mentioned any other, whatever his Pride and Conceitedness might suggest to him. It is a malicious and scornful Imagination.

In the fifth Page he tells, that by four Syllogisms, he brought the Dissenting Minister to acknowledge, either

we are guilty of Schism, or the Church of *England* held sinful terms of Communion, this is like his elder Brethren before down right----- they are all like to one another, and like their Father, pale with Impudence, and blush like blue Dogs. He had but one Syllogism, and when both his Propositions were denied, he never attempted to prove either of them, either by Scripture, or any other Medium. I never made the least shadow of Acknowledgement, we were guilty of Schism, there was not the least cause for it, he left his Dispute, and went to Questions and Answers, and the things which he questioned were proved to be sinful to us.

What he asserts in the bottom of the Fifth Page, and beginning of the Sixth, are down right Contradictions, and of two Contraries, one only can be true. In the bottom of the Fifth Page, he tells you, that the Dissenting Minister had such Success, that his Party would be very glad to have it buried in Oblivion. In the Beginning of the Sixth Page, that the Dissenting Party reported it, that the Author of these Discourses was reduced to those great Straights in the Conference, that he had not a Word to say for himself, and that he deserted the Holy Scriptures: it is evident he had but very little to say for himself, when he never went about to prove his Propositions; and when he saith he had three more, which is a Falsehood, and the Scriptures he produced were but two. Let the Reader observe the Discourse.

In the Seventh Page he tells you, that the Recital of the Conference, both for Matter and Method of it, is so great a piece of Falsehood, that he is verily perswaded, that it cannot be parallell'd. If his foregoing ---- had choaked him, he had never lived to have wrote this. He hath a wide Throat to swallow down so many----- Is it so indeed? Are you the only infallible Man? Is there nothing true but what you say? Are you the only Man that hath an unerring Fidelity of Memory and Conscience? if you are so certain of the Falsehood of the matter and Method of it, when you wrote it half a year after; may not I be as confident of the truth both of the Matter and Method, who wrote it three or four Days after: but I pray you, Sir, Is it a greater Lie, than that I sent you a Challenge? Is it a greater Lie, than that

you

you did not make the Challenge publickly in the Pulpit, and privately in an Houſe? Is it a greater Lie, than that you had four Syllogiſms, when you had but one? Is it a greater Lie, than that you did not charge the Diſſenting Miniſter three or four times over, to be a great Liar, and then the greateſt Liar in all the World, and guilty of abominable Villanies? What a greater Liar and a more abominable Villain than the *Pope*? A greater Liar, and a more abominable Villain than the *French* King? What a greater Liar and a more abominable Villain than the debauched *Aheiſt*? Am I not much obliged to your Charity, thus to advance me above all Liars, and to equalize with the abominable Villanies.

In the ſame Page, he tells you, notwithſtanding the unparallell'd Falſhood both of the Matter and Method of the Diſcourſe, that the Diſſenting Miniſter ſcrupled not to lay his Eternal Welfare to pawn for the Credit of it. This is another Brat of the ſame Father, and like his elder Brethren. He ſaid I be-lied him, I asked him wherein, he anſwered, in ſaying what he did not ſay; it was demanded in what Particular, but he would not diſcover it; but he went up to a perſon whom he believed to be honeſt, who was at the Conference, and would ſpeak the truth, and when he enquired of him, whether he ſhould ſay, my Diffinition of Schiſm was ſuch a ſtrange Diffinition of Schiſm he never heard of. The perſon told him he did ſpeak it, and with a ſcornful Countenance. This is the thing he ſaid I be-lied him in; this perſon heard him, and beheld his ſcornful Countenance. I heard him, and took Notice of his ſcornful manner of delivering of it: and my Certainty of his ſo ſaying, produced this Expreſſion, *If I were to die, I would take my Salvation on it.* I am certain I heard him ſpeak it, but I never heard God Almighty to call me by Name, and tell me that I ſhould be ſaved. And doth not your Sagacity and Extenſive Knowledge know, that in Courts of Judicature, when Witneſſes are ſworn to ſpeak the truth and nothing but the truth, they pawn their Salvation. Our Saviour tells us, *in the Mouth of two or three Witneſſes every thing ſhall be eſtabliſhed.* I am one, the Perſon he asked is another, and there are two more, who told me the Day after,

you

you had clothed me in your Honourable Livery, that they did remember this Expreſſion of yours. And now who is guilty of unparallelled Falſhood? Where doth it lie? Sin is ſhameful, but to have a Whore's Forehead is abominable, *Jer* 3. 3 *and to declare it as a Sodomite, is to imitate Noon Day Devils*, Iſa 3. 9. *Non pudet hæc approbria tibi dici potuiſſe et non potuiſſe refelli*: I pray you remember and apply thoſe Scriptures to your ſelf, which you preſcribe to me, *Pſal.* 15. 1,2. *Rev.* 22. 15. *Phyſician heal your ſelf, and take the Beam out of your own Eye, before you take the Mote out of mine.*

The Diſſenting Miniſter had never written the Heads of the Conference, but at the Requeſt of an Ancient Nonconformiſt, who is now at his Reſt, who had many came to his Houſe to enquire concerning the Conference, for the Curate's Friends had vogued up and down the Town, that I was not able to anſwer him one Word of twenty, and not worthy to carry his Books after him. And the Curate the next Day baptiz'd a Child in *Digbath*, and being asked of the Effects of the Conference, anſwered, that it was not his way to exalt himſelf nor expoſe others. And for my own Vindication and Satisfaction of others, I committed the naked Conference in writing, and let who will read, be judge of the Conference. And the ſeven firſt Pages of his Preface to his *Church Communion*. How true is that of *Solomon* Prov. 18. 17. *He that is firſt in his own Cauſe, ſeemeth juſt, but his Neighbour cometh and ſearcheth him*--- Beſides the bare Recital of the Heads of the Conference, I have addded ſomething by way of Illuſtration and Confirmation of the Anſwers to the Queſtions.

The Inference delivered in the Pulpit from his Sermon, *Eph* 4. 4. which cauſed ſo much Heat and Diſcord, and yet continues in the Town betwixt Chriſtians of different Perſwaſions, was this.

Every Meeting where there is a Pariſh-Church, was a Schiſm; and all perſons that went thither were Schiſmaticks; they deprive themſelves of Communion with Chriſt, and Benefits of Salvation by him, and ſuch are all *Presbyterians, Independents, Papiſts, Quakers*, and *Anabaptiſts*, which is delivered in other Terms in page 77,78, of his *Church Communion*. And

And when the Company agreed on were come, the *Conformist* was to prove the first, *That the Presbyterian Meetings where there was a Parish-Church was Schism*, &c. for which he brought this Argument.

A voluntary Separation from the Church of Christ, is Schism; but we are guilty of a voluntary Separation from the Church of Christ, and therefore we are guilty of Schism.

Both these Propositions were denied. He repeated them the second time, and they were denied again. And there was no Attempt made to prove either of them, either by Scripture, or any other medium. I add, The reason why the first Proposition or major part was denied, was,

1st, If Separation be of the Essence and Formal Nature of Sin, then there can be no Schism without a Separation, which is false; for in the Church of *Corinth* there were Schisms, 1 *Cor.* 1. 11, 12. *There are Contentions amongst you, every one of you saith, I am of Paul, and I of Appollos, and I of Cephas, and I of Christ*, and yet there was no Separation, 1 *Cor.* 4. 20. when ye come therefore into one place, and there are such Divisions amongst some of the Church of *England* Ministers. Witness those *Arminians* and *Anti-Predestinators*, such as deny Perseverance in Grace. If this Conformist hath not forgotten, can tell who asserted it, and brought that Text for it, *Joh.* 10. 28, 29. *No Man shall pluck them out of my Father's Hands*. It is true saith he, no Man shall do it, but Sin may do it: and some pious Persons his Auditors were concerned at it, and spoke to me about it; witness those two *Socinians* whom the Convocation deposed; so that this glorious Church of *England* wants not her Divisions, and Schisms about such Doctrines are greater than about Ceremonies.

2. There may be a Separation without a Schism, for in many cases we are obliged in Duty to depart, when I cannot stay in Communion with a Church without Communication in Sin. Thus the *Priests* and *Levites* left their Suburbs and Possessions in the Land of *Israel*, because they could not worship God in, and by, and through the Golden Calves of *Jeroboam*, 2 *Chron.* 11. 13, 14. The Separation of the Church of *England*, and other Protestant Churches beyond the Seas, was their Duty, because they could not hold

Communion with the Church of *Rome*, without Communication with her in Sin. Thus the *Puritans* before the Wars, and *Diſſenters* in theſe three Kingdoms, have ſeparated from the Impoſitions of the Church of *England*, leſt they ſhould ſin in holding Communion with her in them.

3. *Voluntary Separation from the Church of Chriſt, is Apoſtacy.* For a Perſon cannot fall from the Univerſal Church of Chriſt, but he falls from Chriſt: he cannot fall from the Body, but he muſt fall from the Head. Every Schiſm is not a Separation from the Univerſal Body of Chriſt, but Separation from the Univerſal Body of Chriſt, is Schiſm with a Vengeance. A Voluntary Separation from the Church of Chriſt, is a falling from the Doctrines of Chriſt, from the Scriptures of Chriſt, from the Inſtitutions of Chriſt, his inſtituted Worſhip, from believing and reſting upon him alone for Salvation. This is the Schiſms of the Church of *Rome*, which we call *Apoſtacy*: and I hope this Conformiſt will not judge us *Apoſtates*, tho' he joins us with the *Papiſts* in his Inference; for ſuch Schimatiſing Apoſtates there is no Salvation, *Heb.* 10. 39. *If any Man draw back, my Soul ſhall have no pleaſure in him.* But the Presbyterians are not guilty of this Separation; though they draw back from the Ceremonies and Humane Modes of Worſhip, yet they draw not back from the Ordinances and Inſtitutions of Chriſt, whatever this infallible and Peremptory Judge ſaith.

4. *Presbyterians do not ſeparate from the Church of Chriſt.* This Conformiſt tells you, Page 31. That Ceremonies and Modes of Worſhip different in particular Churches do not break that Union and Communion which is with the Univerſal Church: and then no Ceremonies nor Humane Modes of Worſhip cannot break our Communion with the Univerſal Church, and by conſequence cannot break our Communion with Chriſt, for he never made them Terms of Union and Communion with himſelf, of one with another.

Page 32. he tells you, *the Body is one, and all the Chriſtians are Members of that one Body.*

Now the Members may throw off the rotten and defiled Rags upon it, and yet remain firmly united to the Body. The *Presbyterians* reject the Ceremonies of your Church, but yet they are not cut off from the Univerſal Church, nor from

from Christ himself; yea, they embrace the Essentials of your Church as well as you: and your Ceremonies are but the stain'd and rotten Rags of Popery, and if we reject these, yet we reject not the Essentials, and the Argument is false, *á male compactis adeo bene divisa.*

5. *We do not separate from the Church of* England *any further than she separates from Christ.* Imposing Condition of Communion with Jesus Christ nor his Apostles injoyned. Neither Christ nor his Apostles injoyned this Cannon, no Surplice, no Service, no Cross, no Baptism, no Kneeling, no Sacrament. The Universal Church of Christ must be guided by the Scriptures, *Isa.* 8. 20. *To the Law and to the Testimonies,* and we desire to be ruled by the positive Law of God's Word in the Worship of God.

6. *This Separation you charge us with is not voluntary but constrained.* Take away your Impositions, and we are one with you. We had rather have kept in our places, received Comfortable Provisions for our Families, and enjoyed the Affections and good Opinions of the Country round about us, than to be ejected out of Pulpits, banished, branded with Reproaches, and impoverished: but if we could not injoy these things without sinning against our Consciences, we choose rather to suffer than to sin. Whatsoever is not of Faith is Sin. And there must be a Divine Revelation for a Divine Faith. And if you will turn us out because we cannot give a Divine for Humane Institutions, then our Separation was constrained and not voluntary.

Christian Reader, here thou seest some reasons amongst others, why his Syllogism was denied, and he never attempted to prove it when denied; and then useth my Diffinition of Schism which I gave him.

Schism is a Difference of Opinion accompanied with an uncharitable Alienation of Affection one towards another. To which he replied, with a Scornful Countenance in a scornful manner, this is the strangest Diffinition of Schism that ever I heard of. And because I recited this in the Narrative of the Discourse, he chargeth me with belying him, and that I was a Lyar several times over; and as if these were not sufficient, then with an Hyperbole, I was the greatest Lyar in all the World, and guilty of abominable Villany.

But let a little be spoken for the proving of it, St. *Austin* saith, *Eam Distinctionem approbem qua dicitur, Schisma est recens Congregationis ex aliqua sententiarum diversat dissentio contra circonium gramaticum*, lib. 2. cap. 7. I approve of that Distinction betwixt *Schism* and *Heresie*, which saith, *Schism* is a new Difference of a Congregation from Difference of Opinion. This Learned and Renowned Father doth not say it is a Separation from the Church of Christ, as this Conformist doth, but a Dissention of a Congregation from Diversity of Opinions.

2. We find Schism is called a Difference of Opinions, or their Difference of Opinions was called a Schism, *Joh* 7. *Some said Christ was the Prophet.* ver. 40. *others said he was the Christ.* ver. 41. *but others said, shall Christ come out of Galilee,* ver. 42. Here was a Difference of Opinions, and this is called a Schism. ver. 43. *there was therefore a Division* or Schism *amongst them.* Cap. 9. 16. *the Pharisees said, that Christ was not of God, because he kept not the Sabbath. Others said, a Sinner could not do such Miracles,* and there was a Schism amongst them. Cap. 10. 20. *Some said he had a Devil, why hear ye him. Others said, they were not the Words of him that hath a Devil; can a Devil open the Eyes of the Blind?* ver. 21. And this Diversity of Opinion was a Schism, *ver.* 19.

3. Schism must be a Diversity of Opinion, because Unity of Judgment is the Cure. *Contraria contrariis sementur.* There were Strifes, Envyings, and Schisms in the Church of *Corinth.* 1 *Cor.* 1. 11. *One was of Paul, and another of Appollos,* &c. And the Apostle to cure them of this Division, exhorts them to be of one Judgment, *ver.* 10. *Be perfectly joyned together in the same Mind and in the same Judgment.* There was to be no Divisions amongst them, because Christ is not divided. Christ is one in his Person, one in his Mediatourship, one in his Holy Scriptures, one in the Institution of his Worship: and therefore we may say as the Apostle, *ver.* 13. *Is Christ divided?* was he once served without significant Ceremonies? and are we now Schismaticks because we do not serve him after the Inventions and Commands of Men? There is a Diversity of Opinion betwixt *Presbyterians* and *Conforming* Ministers, and how

must

must this be healed? must it not be reconciled by the Holy Scriptures, according to Christ's Mind revealed therein, and is accompanied with Uncharitableness of Affection. Where there is a Prevalency of Uncharitableness of Affection, there is a Prevalency of Difference of Opinion, who spake worse of Christ's Doctrine, of his Miracles, of his Person, and attempted worse things against Christ than the *Scribes* and *Pharisees*, who differed in their Opinion from his Person, Doctrine, and Miracles more than the *Scribes* and *Pharisees*. Let the three Kingdoms of *England*, *Scotland* and *Ireland*, yea, let all the Protestant Reformed Churches beyond the Seas, be Judge, yea, let God himself be Judge, whether the *Conforming* or *Nonconforming* Party hath been, and still is, the most uncharitable and cruel. *Jam.* 3. 14, 15, 16. *If you have bitter Strife and Envying in your Hearts glory not, lie not against the Truth: this Wisdom is not from above, but is Earthly, Sensual, and Devilish.* ver. 17. *but the Wisdom that is from above, is first Pure, Peaceable, Gentle, Easie to be intreated, full of Mercy, and good Fruits.*

After he had scorned my Diffinition, he steps into his Study, and fetched a Paper, wherein he had written the Opinion of the Fathers concerning Schism. This is that he saith in Page 6. *That ex-abundanti from the Writings of the Primitive Fathers, he shewed Dissenters were guilty of Schism.* And if he did so,

1. Why did not he print them, that others might have seen 'em, read them, judged of them as well as himself.

2. They lived not in our Times, and could not know our present Case and Controversie.

3. They did not say, every Religious Meeting, where there was a Parish-Church, was a Schism. They said, that Schism was a Separation from the Church. But I shewed in the Confutation of his Syllogisme, that Separation is not of the Essence and Formal Nature of Schism.

4. *Muscus*, who was one of his Authors, was none of the Primitive Fathers.

And whilst I was wondring he had but one Argument to defend such a Challenge and such an Inference; and when it was denied, he never attempted to make it good; and when he scornfully cried out against the Diffinition I gave him

without denying any part thereof, he riſeth from his Seat and ſpeaks with great earneſt, Mr. *B*--- I cannot fix you, when he himſelf was unfixt: he was gone from his own Argument, he had ſhaked Hands with his Primitive Fathers, he had nothing to fix on, crys out, I cannot fix you, I cannot fix you, when he was unfixt himſelf, he had ſpent all his Ammunition in the firſt Syllogiſm, the other three, which made four, he boaſteth of, vaniſh and run away, even as the *Philiſtines*, when they ſaw their Champion, their *Goliah*, dead, fled, 1 *Sam.* 17. 51. it was with him as with Hunters, who having loſt their firſt Game know not where to have another, till they beat the Hedges and Buſhes again. So this Conform. beats and makes a buſtle, at laſt he raiſeth that old Puſs, and changeth his part of a Defendant into Queſtions and Anſwers, and ſaith, what ſay you to Ceremonies? the Primitive Chriſtians uſed Ceremonies, the trine Aſperſion is Baptiſm, waſhing of Hands, the Croſs in Baptiſm, the Holy Kiſs, &c. To all which it was anſwered.

1. They were never commanded by Chriſt nor by his Apoſtles.

2. They were not ſuch Bones of Contentions amongſt them, as our Ceremonies have been Bones of Contention to us. We may add,

3. They were caſt out as old Leaven, becauſe they were abuſed, the Holy Kiſs to Laſciviouſneſs, their Love-Feaſts to Intemperance and Drunkenneſs, and why ſhould not ours be buried with Abhorrence of them, becauſe of the Miſchiefs coming from them, for more than theſe hundred and fifty years?

4. Theſe Opinions and Obſervations they took up, was not upon the Command of Church Governours, but partly voluntary, partly from Example. Diſtinct Societies had their diſtinct Places for Divine Worſhip, and Perſons of the ſame Perſwaſion met in the ſame Place, *Socrat. lib.* 5. *cap.* 22. *Sozom. lib.* 7. *cap.* 19. and the Obſervation of theſe things were not impoſed on others. *Frivolum enim et quidem merito*, &c. they judged it a frivolous and vain thing, that thoſe who agreed in the chief Heads and Principles of Religion, ſhould be ſeparated from them, for Nonconformities in all Opinions and Rites. But in the Church of *England*

no

no Surplice, no Service, no Croſs, no Baptiſm, no Kneeling, no Sacrament. Chriſtians in thoſe Ages did not brand thoſe Meetings for Schiſms, nor the People for Schiſmatick, and their Condition damnable, as this Conformiſt doth all the Diſſenters of all Perſwaſions in *England*.

After I had denied the Ceremonies in general, as he propounded them, he continues to be croſs, and what they would not do in general, he ſingles out one of them to try its ſtrength in particular.

Qu. What ſay you to the Sign of the Croſs, is it ſinful?

Anſ. It is ſinful to me.

1. You make it as neceſſary as Baptiſm; for though Baptiſm be an Ordinance of God, yet I cannot have it baptized without it: and though the Child be baptized in private, by reaſon of Weakneſs, *&c.* yet it is to be brought to the Church afterwards, and to be ſigned with the Sign of the Croſs.

2. It is contrary to your Commiſſion. Chriſt in his Commiſſion to his Apoſtles, *to teach all Nations, to obſerve all things whatſoever that he commanded them*, Mat. 28. 20. If Jeſus Chriſt had commanded his Diſciples to baptize none but they ſhould ſign them with the Sgn of the Croſs, it would have been mentioned ſomewhere in the New Teſtament. But it is no where mentioned in the New Teſtament, and therefore not in their Commiſſion. If it had been in their Commiſſion, they would have practiſed it when they had baptized. But when we read of their Baptizing, we never read of their ſigning them with the Sign of the Croſs *Philip* baptized the Eunuch, but did not ſign him with the Sign of the Croſs. Some were baptized by *Paul*, ſome by *Peter*, as *Cornelius*'s Houſe, and yet not ſigned with the Croſs. We read of three Thouſand added to the Church and baptized, but not a Word of ſigning with the Sign of the Croſs, *Act.* 11. 45, *&c. cap.* 2. and therefore it was not in their Commiſſion. If it had been in their Commiſſion, they had been unfaithful, and ſinned in omitting it; and not being in their Commiſſion, they were faithful, and did no Sin in not doing it. The Apoſtles no doubt, thought their baptizing did as ſtrongly and effectually oblige them to believe in a crucified Chriſt, and not to

be ashamed to own and make Profession of a crucified Christ, as the Sign of the Cross. And can we think these zealous Pleaders for this Ceremony, understand the Mystery and end of this Sacrament more and better than the Apostles? Can we think them more faithful than the Apostles?

Qu. Is it Sin? If it be a Sin, it is forbidden; but it is not forbidden, and therefore it is not a Sin.

Ans. What God hath not commanded in the Duties of his instituted Worship he hath forbidden; but God hath not commanded the Sign of the Cross in Baptism, and therefore he hath forbidden it. The matter was proved, *Jer.* 7. 31. *They have built the high Places of Tophet, which is in the Valley of the Sons of Hinnom, to burn their Sons and their Daughters in the Fire, which thing I commanded them not, neither came it into my Heart.*

Conform. God had forbidden it.

Nonconform. God had forbidden it.

1. As an Act of *Idolatry.*

2. As an Act of *Murder, Thou shalt not kill.*

They were not to offer their Children to *Moloch* as the Heathens did, *Moloch*, or *Milcom*, or *Malcham* are the same Idol, and it is supposed to be that which we call *Saturn*, the Idol God of the *Ammonites*. And the Eastern People offered their Children in the Fire to this Idol, and then the Argument to convince them of the heinousness of the Worship would have been, that he had forbidden it. That they had broken a positive Law and express Command of God. But that the *Jews* offered their Children in Fire to God as a piece of Worship, in Imitation of *Abraham*, who offered up his Son *Isaac* to God; and therefore to convince them that it was no piece of Worship done to him, neither did he accept it from them, he saith, *he never commanded it, neither came it into his Heart.* God forbids, Sin and commands Duty, and whatever he hath not commanded in his instituted Worship, he hath forbidden. It is instituted Worship. God will be served this way, and no other way. His Wisdom and Sovereignty, his Will and Goodness are glorified in his instituted Worship.

We may add, that Nature it self could not but abhor and abominate such a thing, as to offer their Children in Fire

as

as a piece of Worſhip, unleſs it was to Serve and Worſhip the moſt Sovereign Being and Supream Good. Can we think that Parents are more cruel to their tender Babes than Lyons, Tygers, Bears, to their young? Can we think thoſe Bowels of Compaſſion and Tenderneſs which roul and melt over their Children in their *Sickneſſes*, *Pains* and *Tortures*, are turned into Bowels of Braſs, and become more cruel than Sea Monſters? That they ſhould offer their Children in Fire, if it were not done as an Act of Worſhip to God, and though the Heathens did not know the true God, the Sovereign *Jehovah*, yet they offered them to him, in, by, and through ſuch an Idol repreſenting him. And I am of Opinion, that the cuſtom of thoſe Nations of offering their Children to *Moloch*, was derived from *Abrahams* offering *Iſaac* to God; and ſeeing it was ſo deteſtable a Thing to Nature, God, to convince them, and drive them from it, God tells them, *he never commanded it, nor came it into his Mind.* We have another place like it. *Jer.* 19. 5. *They have alſo builded the high places of Baal to burn their Sons for burnt Offerings unto Baal, which thing I commanded not, nor ſpeak it, neither came it into my Mind.* *Baal* was a common Name given to Idols, and ſignifies a Lord or Patron, as *Moloch* or *Milcom* comes from a Word which ſignifies a King. This *Baal* was the God of the *Zidonians*, and brought in by *Ahab* that wicked King of *Iſrael* in Favour of his Wife *Izabella*. 1 *Reg*, 16. 31. and they offered their Children in the Fire to this *Baal*. Now this was but an Image to repreſent God to them, who was a Sovereign Lord and Benefactor to them. They did not offer to an Image as an Image, or Idol, but to God repreſented in this Idol. And God to convince them it was no Worſhip done to him, neither did he accept of it, tells them, *he never commanded it, neither came it into his Mind.* We muſt conclude, that God's Sayings are moſt pertinent and proper to the ends they are uſed, and he uſeth this Expreſſion, *he did not command it*, to imply they did it as a Piece of Worſhip to him; and his not accepting, implies it was forbidden by him, becauſe it was not commanded.

Another Instance to prove what God hath not commanded in the Duties of his Worship, is forbidden, was that Instance of *Nadab* and *Abihu*, Levit. 10. 1. *They offered strange Fire before the Lord, which he commanded not.*

Conform. God had forbidden it.

Nonconform. Prove it: produce the Place: and after the Concordance was fetched, then *Lev.* 6. 12. *He shall lay the burnt Offering in order upon it, and he shall offer thereon the Fat of the Peace Offerings.* To which the *Nonconformist* replied, it was true, they were to be consumed by the Fire upon the Altar, and that Fire was not Ordinary but Extraordinary Fire: not Domestick but Celestial Fire, and this was never to go forth, but to be kept alive by the *Priests* and *Levites*, *Lev.* 9. 24. *And there came Fire forth from before the Lord, and consumed the burnt Offering and Fat upon the Altar, which when all the People saw, they shouted, and fell on their Faces.* And this Fire never to go forth. *Lev.* 6. 13. *The Fire shall ever be burning on the Altar, it shall never go forth.* And of this Fire *Nadab* and *Abihu* should have taken, but they took other Fire, which is called strange Fire, *i. e.* such Fire as God commanded not, and not being commanded, it was forbidden, and being forbidden, it was their Sin to take it; and because they sinned, they suffered. If God had commanded it, it had not been forbidden; if it had not been forbidden, they had not sinned in taking it, and offering Incense with it: but their dying was an Evidence of their Sin, and their Sin was an Evidence it was forbidden: and if they had not sinned in taking it, they had not suffered in offering Incense with it: but their dying was an Evidence of their Sin, and their Sin was an Evidence it was forbidden; and it was forbidden, because God had not commanded it.

And this *Conformist* owneth, Page 125, 126. it was implicitly forbidden. *Nadab* and *Abihu* were devoured by Fire, not merely because they offered Fire not commanded, but they offered Fire which was implicitly forbidden. In the bottom of Page 126. they were to take Fire from off the Altar to burn Incense with, and consequently all other Fire was forbidden.

I would

I would inteat the Reader to mark how the Author of this *Church Communion* contradicts himself. *Nadab* and *Abihu*, saith he, were devoured, not merely because they offered not commanded Fire, but implicitly forbidden; and could it be implicitly forbidden, if not, by being not commanded? And take notice what blasphemous Aspersions he cast upon God: he owned before, it was forbidden, because it was not commanded, yet page 127. he tells you, that not to be commanded and to be forbidden must be the same thing, which is absurd to a very great degree, so that God, infinitely Wise, is guilty of a very great Absurdity, in forbidding what he not commanded, in the Duties of his instituted Worship. I have read of *Alphoncus* King of *Arragon*, that he said, if he had been with God when he made the World, he would have advised him to have the World better. And if this Person had been with God when he instituted his Worship, he would have advised him to have used other Expressions than to be guilty of an Absurdity to a very great degree, in making his not commanding in the Duties of his Worship, to be a forbidding, though he himself owned it before.

He tells you Page 127. there is nothing in the World can be unlawful, but what is forbidden by some Law directly, or by necessary Consequence. Did he not own it was implicitly forbidden, and consequently all other Fire was forbidden. Page 126. And is not God's instituted Worship a positive Law, that he will be worshipped, and worshipped in such a manner only. And besides we have a positive Law, neither to add to, nor diminish from God's Commands. *Josh.* 1. *Observe to do according to all the Laws which Moses my Servant commanded thee. Thou shalt not turn from it, either to the Right Hand or to the Left.* Deut. 12. 32. *Whatsoever thing I command you, observe to do it. Thou shalt not add thereto, nor diminish ought from it;* cap. 4. 1, 2. *Now therefore hearken to the Statutes, and to the Judgments which I teach you to do them, ye shall not add to the Words which I command you, neither shall ye diminish ought from it*; and he gives the reason in the close of the Verse, *that ye may keep the Commandments of the Lord your God.* What can be more plain and full, than that all Additions

to

to, and Diminutions from God's Word, are equally forbidden. Was it not the great Sin of the *Jews* before the times of our Saviour, that they made their Additions to, and diminishings from God's Word? Did not this open the Flood-gates to all those Corruptions in Doctrines and Worship? Did not this beget the Heats, Contests, and Animosities amongst Christians after the first three hundred years of our Saviour? Did not this prove the way to the *Apostacy* the Church of *Rome*? And have not the Additions of Humane Inventions been the cause of all that Division in *England*, since the Reformation? when if Kingdoms had stuck close to God's Word, without adding to, or diminishing from it, the *Jews* had never been guilty of such Corruptions, the Primitive Christians had never been guilty of Discords, *Rome* had never apostatized, and *England*, &c. had been free from such Divisions. Do you not turn aside from God's positive Law, thou shalt not add? and do you not sin in so doing? and can you think to prosper? you may prosper for a while: but remember God's Word will not lie, *A time will come when thou shall know whose Word shall stand God's or yours*, Jer. 44. 28. and how terrible are the Threatnings of God against those that shall either add to, or diminish from God's Word, *Rev.* 21. 18, 19. *If any Man shall add to these things, God shall add to him the Plagues written in this Book: and if any Man shall take away from the Book of this Prophecy, God shall take away his part out of the Book of Life*, &c. Do you not add to the Scripture, when you make Additions to the instituted Worship of God? Do you not add to them, when you say the Scriptures give Power and Authority to the Civil Magistrate and Church Governours, to set up Ceremonies of Mystical Signification, and Modes of Worship, for Order, Decency, and Edification, when he hath not given them Power? *Moses* when he was to make a Tabernacle, was not to make any thing more, or otherwise, or less, than God appointed. He was not to make one Curtain more, not one Curtain longer, not one broader, not one narrower, nor of any other Colour, not a Fringe otherwise, nor a Loop more than what God appointed, *Exod.* 25. 8, 9. *Let them make me a Sanctuary, that I may dwell amongst them, according to all that I shew thee, after the*

Pattern

Pattern of the Tabernacle, and the Pattern of all the Instruments thereof, even so shall ye make it. And when *Solomon* was to build the Temple, he was not left to his own Wisdom, nor the Contrivers of the Builders, but he had a Pattern of all by the Spirit of God. There was to be no Porch, no Room, no Parlour, no Chamber, no Treasury more, nor less, nor otherwise than God had appointed and revealed. 1 *Chron.* 18. 11, 12. *Then David gave to Solomon his Son, the Pattern of the Porch, and of the Houses thereof, and of the Treasures thereof, and of the upper Chamber thereof, and of the inward Parlours thereof, and of the Place of the Mercy Seat, and the Pattern of all he had by the Spirit,* &c. Can your Convocations say, God hath given you a Pattern of your Surplices, of your Crossings, Cringings and Bowings at the Naming of Jesus? Hath he given you a Pattern for your kneeling at the Sacrament? Hath he not given you a Pattern to sit at his Table, not only the Pattern of his Disciples, but the Pattern of himself? Do you not add to the Scriptures when you add these Modes of Worship? Do you pretend Order, Decency, and Edification? Do you not add to the Scriptures? Are the Scriptures Disorderly, Undecent, and Unedifying in their Rules and Directions? Are they Disorderly, Undecent and Unedifying in their Commands and Injunctions? Are the Scriptures deficient in their Directions and Injunctions, for Order, Decency and Edification? Are the Scriptures and pure Ordinances of God, insufficient for Edification? Do you not then add to the Scriptures and Ordinances of God by your Impositions? Do you not accuse the Scriptures and Ordinances of Deficiency, for Order Decency, and Edification, when you add and injoin your own Inventions under such strict Conditions? Do you not accuse the Scriptures of insufficiency, want of Efficacy to Edification, when you add your own Inventions? Do you not accuse Jesus Christ of want of Wisdom, of Love and Mercy to his Church, that he should give them a Word and Ordinances deficient in Rules and Directions for Order and Decency, by setting up and adding to them your own Inventions for Order and Decency? Do you not accuse Jesus Christ of want of Wisdom, of Love, and Care to his People, to give them his Word and Ordinances that are insufficient to Edification, by adding

your

your own Inventions to them for Edification? Have your Ceremonies more Efficacy than the Scriptures and Ordinances of God? Have you more Power to bless your own Inventions to Edification, than Christ hath Power to bless his own Word and Institutions? Or will God bless your Inventions more than his own Institutions? If not, Are you not guilty of adding to God's Word, by adding your Inventions to them? When God shall call you to an Account for your Inventions, will he say of you, as *Moses* of those that were imployed in making the Tabernacle, *Exod.* 29. 42, 43. *According to all that the Lord commanded Moses, so the Children of Israel made all the Work, and Moses looked upon all the Work, and behold they had done it as the Lord commanded, even so had they done it.* And *Solomon* built the Temple according to the Fashion of it, *i. e.* according to the Pattern, 1 *Reg.* 6. 38. If the Children had varied in making the Tabernacle, and adding more things than God had commanded; and if *Solomon* had added more to the Temple than he had in the Pattern, he had sinned, and therefore God's Pattern was a Positive Law to them, and God's Institution of his Worship a Positive Law to us, by which every thing is forbidden, which is not commanded. And we find elsewhere, God useth this negative Argument as a denying of it. *If they went and served other Gods and worshipped them, either the Sun, or the Moon, or any of the Host of Heaven, which I have not commanded*, this is called a working Wickedness and transgressing his Covenant, *Deut.* 17. 1, 2, 3. And what then are your Surplices, Signings with the Cross in Baptism, kneeling at the Sacrament, *&c.* which God never commanded?

In the next place, this *Conformist* leaves the single Argument of the Sign of the Cross, and brings up in a full Body the Train Band of Ceremonies, supposing that if one alone would not be sufficient, yet being joyned together, they would be sufficient to maintain their Ground against Opposition.

Que. May we not use significant Ceremonies in the Worship of God?

Ans. No: and the reason. If Ceremonies of God's own Institution abolished by Christ, were not to be imposed upon nor used by Christians in the Worshipping and Serving of God, much less than Humane Ceremonies of Mystical Signification,

Signification, are now to be impoſed upon and uſed by Chriſtians, but the Ceremonies of Myſtical Signification of God's own Inſtitution, aboliſhed by Chriſt, were not to be impoſed on Chriſtians, nor uſed by Chriſtians in God's Worſhip. Therefore Significant Ceremonies of Humane Inſtitutions ought not to be impoſed upon, nor uſed by Chriſtians in God's Worſhip and Places, for the major Propoſitions were produced from ſeveral Verſes in the ſecond of *Col.* 15.

Nonconform. It was ſpoken of the Platonick Philoſophy to Angels.

Anſ. Praying to Angels was no Ceremony ordained by God.

2. Praying to Angels is down right *Idolatry.*

3. Praying to Angels is mentioned, *ver.* 18. which Text was not mentioned by the *Diſſenting* Miniſter; let us inlarge on this Argument, which he ſlightly moved. The falſe Teachers of the *Jews* preached up the *Moſaical* Rites and Ceremonies, as Circumciſion, Obſervations of Days, and Meats, *&c.* which bred much Diſturbance to the Chriſtians; and the Apoſtle tells us, they gave no ſuch command, *Acts* 15. 24. The Apoſtle asketh the *Galatians, who had bewitched them to fall off from Obedience to the Goſpel, to the Obſervation of the Law,* Gal. 3. 1. and exhorts them, *to ſtand faſt in the Liberty of the Goſpel, and not to be entangled again in the Yoke of Bondage,* Gal. 5. 1. And the Apoſtle exhorts the *Coloſſians, to beware of Traditions and Rudiments of the World, which are not after Chriſt,* Col. 2. 8. Now we cannot think any Ceremonies of Myſtical Signification, to be more fit and apt to ſignifie a thing, and none more efficacious, none more pleaſing to God, none more likely to have a Divine Benediction upon the uſe of them, than thoſe of God's Appointment. But thoſe very Ceremonies of God's Appointment, are now abrogated in the Times of the Goſpel by Jeſus Chriſt: and hence to expreſs the Unſerviceableneſs and Uſeleſneſs of them, they are called, worldly Rudiments, and empty Shadows. *Gal.* 2. 8, 17. *beggarly Elements.* Gal. 4. 9. *How turn you again to the weak and beggarly Elements, whereunto ye deſire to be in Bondage again; they are unprofitable.* Heb. 7. 18. *they periſh in the uſing of them,* Col. 2. 22. *there-*

therefore they were not to meddle with them. ver. 21. *and the using of them was Will-Worship, notwithstanding the great Humility and pretended Wisdom in using of them.* ver. 23. *these things are ingraved by the infallible Spirit upon the abrogated Ceremonies which were once of Divine Institution.* And if God would have been Worshipped by Significant Ceremonies, surely he would have appointed them: and without Controversie, the Apostles would have preached them. But the Apostles mention none of our Ceremonies, none of our Modes of Worship, and therefore they are not appointed of God: and being not appointed of God, they are no better than the abrogated Ceremonies of the *Jews. They are empty Shadows, beggarly Elements, Unprofitable, perish in the using of them, Will-Worship.* Your Surplices, Bowing at the naming of Jesus; your Signing with the Cross, and Kneeling at the Sacrament, perish in the using of them. Never was any bettered by them; therefore *touch not, taste not, handle not.*

Conform. Hath not the Authority of a Nation Power to Ordain Ceremonies in God's Worship?

Nonconform. They have no more Power than what God hath given them in his Word. But I know no place in Scripture where God hath given that Power. If you know any, produce it.

Conform. 1 Pet. 1. 13. *Submit your selves to every Ordinance of Man.*

Nonconfor. This is meant of the Civil Magistrate, not of Ceremonies.

2. There was no Civil Magistrate at this time in the Church.

3. I have shewed before, that *Moses* might not make a Fringe, a Loop, nor a Curtain, more, nor longer, nor broader, *&c.* for the Tabernacle, than what he had a Pattern for. Neither might *Solomon* build a Room, more or otherwise, in the Temple, than he had a Pattern for. And seeing Jesus Christ hath left no Pattern for Significant Ceremonies, or Humane Modes of Worship, then he hath given them no Power to appoint them.

Conform. Is it Sin to use Religious Ceremonies in God's Worship?

Noncon

Nonconfor. It is Sin. For the Proof whereof, this Argument was given. Whatsoever is a Derogation to the Sufficiency of the Scriptures, to the Perfection of Divine Ordinances, to the Fidelity of Christ in his Prophetical Office, and the Fulness of his Kingly Office, is a Sin. But an Humane Institution of Religious Ceremonies omitted by Christ and his Apostles, is a Derogation to the sufficiency of the Scriptures, the Perfection of Ordinances, to the Fidelity of Christ in his Prophetical Office, and the All-fulness of his Kingly Office: and therefore an Humane Institution of Significant Ceremonies, omitted by Christ and his Apostles, is Sin.

The *Conformist* made no Objection against the Argument, but turns to his old way of Questions and Answers.

Qu. Will you allow no other Modes of Worship?

Ans. No other Modes of Worship but what are Natural with the Circumstances of Time and Place.

These are the Heads of the Conference, wherein the Impartial Reader may see, that Falsehood and Impudence may lye under a demure Countenance, and judge of the Truth of his four Syllogisms he brought, of the Truth of my confessing *Dissenters* guilty of *Schism*, of his full answering all the Objections then made against their Communion, and his plain shewing from Holy Scriptures, that we were guilty of *Schism*, when he had but two Scriptures, and both those impertinent, for his *ex abundanti* from the Writings of the Primitive Fathers, when they knew not our present Case, and so could say nothing to it. And what was produced was impertinent. They said Separation from the Church was *Schism*, but they did not say *Presbyterian* Meetings, where there was a Parish Church, was *Schism*. They did not say that Separation from a Particular Church upon the Account of unlawful Conditions of Communion, was a Separation from the Universal Church of Christ. He had done well to have produced them, seeing he boasteth so much of his Acquaintance with the Primitive Fathers. But he knows very well they were impertinent to his Inference, and therefore conceals them, only makes a flourish with them, that he may be admired for his Skill in Antiquity. Our Saviour sends us to the Scriptures, and not to the Primitive Fathers: and these Fathers are to be tryed

by the Scriptures, not the Scriptures by the Fathers. And as for the Matter and Method, it is the very same, and he had done well to have produced Instances where there was a Falshood. And if the Matter and Method was an unparallell'd Falshood, then there was no such Conference. But he arrogates so much infallibility to himself, that the Reader must *jurare in Verba Magistri*, you must believe and swear it is so, because he saith it is so. *Salve Domine papa*, We leave them both to the great Judge of Heaven and Earth.

Christian Reader, thou hast had the Narrative of the Conference, and thou mayst see how he proves *Presbyterians* guilty of *Schism* by his confirmed Syllogism, and his Questions, and Reply to their Answers. And for a farther Demonstration of the Falseness of his Inference, and black Charge drawn up against *Dissenters*; and for a further Vindication of them from *Schism*, consider a few Arguments following.

Those Meetings which have the Character of the Church, are no Schisms, *and Meeters there are no* Schismaticks. *But* Presbyterian *Meetings where there is a Parish-Church, have the Character of the true Church, and therefore they are no* Schisms, *&c.* and the major Proposition is false Evidence, and needs no Proof. The minor Proposition is that which needs Proof in this Case, against his Inference and Charge. Which I prove by this Argument.

Where the Word of God is purely preached, and the Sacraments rightly administred, there is the Character of the true Church of Christ. But in the *Presbyterian* Meetings, where there is a Parish Church, God's Word is purely preached, the Sacraments rightly administred, and therefore they have the Character of the true Church. The pure preaching of God's Word, and right Administration of Sacraments, have been owned by *Protestant* Ministers beyond the Seas, by those learned Men who have wrote Systems of Divinity, and Polymical Controversies against *Papists*. And our *English* Prelates in the Days of Queen *Mary*, and Queen *Elizabeth*, defended the Church of *England* against the Charges of the *Romish* Church, that it was *Schismatical* and *Heretical*, &c. by this Argument.

The *Presbyterian* Ministers preach the Truths and Doctrines of God's Holy Word, *not the Commandments of Men*, as the

Scribes and *Pharisees* of old ; nor their prejudicate Opinions and false Notions for Matters of Divine Authority, as this false Accuser of the Brethren chargeth them with, *p.* 135. They look upon themselves as God's Messengers, and they receive and deliver God's Message. *Hag.* 1. 13. *Then spake Haggai the Lord's Messenger, in the Lord's Message to the People. Ezekiel* was commanded to receive the Word of the Lord, from the Lord's Mouth, *Ezek.* 3. 17. *Son of Man, I have made thee a Watch-Man to the House of Israel, therefore hear the Words from my Mouth, and give them warning from me.* They are God's Ambassadors, and they must deliver his Embassie, and not their own, 2 *Cor.* 5. 20. And as we can have none greater than God, so we can have none wiser than he. He knows what is most agreeable to his Will, what Word and Embassy is most conducing to our present Good and future Happiness. There is none of greater Power, and more Sovereign Authority than God; and therefore his Word, and his Word only, and not *the Commandments of Men*, are to be preached by them: Hence the Scriptures are to be Standard to measure, and the Touch-stone to try all Doctrines by. *Isa.* 8. 20. *To the Law and to the Testimony, if they speak not according to these, there is no Light in them.* Though they pretend to greater Knowledge, higher Speculations about Idea's, than others ; yet if *they speak not according to God's Word, there is no Light in them.* That Light they seem, or pretend to have, is but an *Ignis fatuus*, Fools Fire, it will and doth mislead them. And they that lay aside the Scriptures, and like *Scribes* and *Pharisees, teach for Doctrines the Commandments of Men*, will be like the *Scribes* and *Pharisees, blind leaders of the blind, and both fall into the same Ditch.*

In *Presbyterian* Meetings are preached up the Perfection of the Scriptures, in Opposition to unwritten Traditions. The Authority of the Canonical Books of the Scriptures, in Opposition to the Incroachments of the *Apocrypha.* A distinct Knowledge of the Doctrine of Salvation according to every Persons Capacity, in Opposition of Implicit Faith, or believing as the Church believeth. The reasonable serving of God, in Opposition to a blind Devotion. They preach up the Worshipping of God in Spirit and in Truth, in

Opposition to a pompous Train of Ceremonies. The Efficacious and Edifying use of Religious Exercises, in Opposition to the *Popish Opus operatum*, or resting in the Work done. They preach up the Power and Practice of Godliness, in Opposition to a splendid Formality. They preach up Justification by the Righteousness of Jesus Christ, only imputed to Believers, in Opposition to Justification by inherent Righteousness, and Works of Piety and Charity. They preach up Jesus Christ, the only and alone Mediator of Intercession, as well as of Redemption, in Opposition to the *Popish* Intercession by the Virgin *Mary* and Canonized Saints. They preach up the irresistable Power and Efficacy of God's Grace in the Work of Conversion, in Opposition to the Power and Freedom of Men's Will. They assert the Spirit of God speaking in the Scriptures, is the sole Judge of all Controversies, in Opposition to *Popish* Councils and Papal Authority. They assert the Reading, Studying, and Knowledge of the Scriptures, in Opposition to the *Popish* Concealment of them from the Laity, and prohibiting them to read them. And as they preach those Doctrines which are against the *Idolatry*, *Heresie*, and *Tyranny* of the Church of *Rome*, so they preach those Doctrines which are contrary to Immoralities and Prophaneness. In a Word, I do not hear, nor ever heard, that any *Presbyterian* was a *Socinian*, an *Arminian*, *Anti-predestinarian*: I never heard any of them to deny Elections and Perseverance.

And as the Holy Scriptures are purely preached, so the two Sacraments are rightly administred. In the *Presbyterian* Meetings, before the Ordinance of Baptism is administred, there is some previous Explication of the Nature and Ends of Baptism. Some Exhortation to the People to make good their Baptismal Covenant to God. And the Parent having professed his believing the Articles of the Christian Religion, and his Desire that the Child should be baptized into this, and promising to train up his Child, and to be a Pattern to it of an holy Conversation, the Child is baptized in the Name of the Father, Son, and Holy Ghost; without the Ceremony of Signing it with the Sign of the Cross. And thus did *John*, St. *Peter*, and *Philip*, and *Paul*.

And as for the Administration of the Lord's-Supper, we follow after the Example of Jesus Christ, who is the King of

his Church, and did institute it, who best understood the Nature and Ends of it, what Gestures and Circumstances would best become the Celebration of it. His own Example herein, we think sufficient both to warrant and require our Imitation. We cannot think, without blaspheming him, that our Wise and Merciful Lord would give it in any way that might countenance the least Irreverence, or Indecency, or Disorder, in the Celebration of it. We have all imaginable Reason to believe he was as tender of God's Honour, as zealous for Glory, as careful that his Church might not Sin, nor be guilty of Irreverence in this Ordinance, as a Synod can be, and he would give neither Example nor Encouragement to any Irreverence or unbecoming Gesture: and hence we are bound to believe, that that Gesture he gave it in, was the most suitable and most becoming; a Gesture to evidence our Sonship, our Co-heirship with Christ, a Resemblance of our sitting with him on the Throne in Heaven.

This *Conformist* saith p. 117. *That it is not certain that our Blessed Saviour and his Apostles did receive it sitting, or lying down upon Beds, but in a Posture of Adoration.* But he doth not tell you what was this Posture of Adoration. He was not there to see it. This is his old *Petitio principis*, he charges others with. But those that were with Christ, were Eye-Witnesses of the Action, and infallible recording it, tell us it was administred in the same Gesture as the Passover was; and we shall find our Saviour sat down with the Twelve, and did eat the Passover with them. Here the Gesture is expressed Sitting, not Kneeling. *Mat.* 26. 20. *Now when the Evening was come, he sat down with the Twelve*; and as they were eating (observe it without changing the Gesture) he instituted this Ordinance, and with his own Hands administred it. ver. 26, 27, 28. *As they were eating and drinking*, that is the Passover, *Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take eat, this is my Body: And he took the Cup, and gave Thanks, and gave it to them, saying, drink ye all of it, for this my Blood of the New Testament which is shed for many, for the Remission of Sins.* And St. *Mark* 14. 22, 23, 24. *They sate and did eat*, (that is the Passover) *Jesus took Bread, blessed it, and brake it, and gave it to them, saying, Take eat, this is my Body*, &c. And St. *Luke* saith, he instituted and gave this Sacrament in the same

Gesture as he celebrated the Passover, which was sitting, not kneeling. These were Eye-Witnesses, faithful Historians. And if any other had been more suitable and more becoming this Ordinance, Christ would have used it, the Evangelists would have recorded it for our Imitation, but the Evangelists mention none but this. And we may conclude, none other was used in the Administration but this, and therefore most suitable; none more becoming than this.

It is observable, that these three Evangelists do particularly mention the Gesture in which he administred this Ordinance. They all speak expressly, that it was sitting, not kneeling. The Passover was the very same Ordinance, of the same Divine Institution, Signification and Mystery, and equally sacred, though of different Form, as the *Lord's-Supper*. And our Saviour and his Apostles did eat them in the same Gesture. They did eat them sitting. And are you wiser than Christ? Are you of greater Power than Christ? Dare you say, that Sitting is Irreverence, too much Boldness and Familiarity, too little Decency and Humility? How dare you blaspheme the Wisdom of Christ, and his Care and Zeal for God's Glory? How dare you provoke him, in denying them this Ordinance, who in the Judgment of Charity, have as good Right to it as your selves, because they desire to receive it in the same Gesture Christ gave it? What will you say? What can you say for your selves; when the Children shall accuse you for denying them Bread from their Father's Table, because they would have it sitting, and you at the same time give it to Dogs, because they receive it kneeling?

If a *Jesuit*, or *Popish* Priest, or Council, call us *Schismaticks*, and *Hereticks*, I wonder not, because we preach those Doctrines which are directly contrary to the Church of *Rome*. But for a Son of the Church of *England*, to brand us for *Schismaticks*, for preaching in a Meeting where there is a Parish Church, those Doctrines which she owns and defends against the *Romish* Church, must be a piece of rampant Pride and impudent Censoriousness. Are these Doctrines good in your Parish Churches? and are they not good in a *Presbyterian* Meeting? Truths are the same, they never change. That which was once a Character of the true Church, is the same still: and how come they to be *Schisma-*

This *Conform.* tells you, it is the Meeting Place. But how doth he prove it? he saith so. Our Saviour tells us, that *Solomon's* Temple did sanctifie the Gold. But I never heard nor read that the Parish Church did sanctifie the Doctrines delivered there, and that *Presbyterian* Meetings did strip them of their Natural Character, and metamorphose them into *Schism.* If they did, What became of all the Sermons our Blessed Saviour and his Apostles preached out of the Temple and Synagogues? Were they *Schismatical?*

2. If the Meetings of God's People of old to worship him in Places distinct from their Parish Churches, were not accounted *Schism*, then *Presbyterian* Meetings now a days, where there is a Parish Church, are not *Schisms.* But the Meetings of God's People of old in places distinct from Parish Churches were not accounted *Schisms*, and therefore *Presbyterian* Meetings are not *Schisms.* We find that God's People did meet together, and never charged with *Schism.* Mal. 3. 16. *Then they who feared the Lord, spake often one to another*, &c. Here you have the description of the Persons meeting, by their gracious Qualification. They were such as had an Holy Fear of God. They had the Fear of Children, and not of Slaves. A Fear accompanied with strong Love, and not with Dread and Terror. The Time when they met together, when Sinners were bold they set their Mouths against God; they blasphemed him; as an hard Master, they cast Reproach and Contempt on his Service, as vain and unprofitable. *ver.* 13. *Your Words have been stout against me, saith the Lord? and yet ye say, what have we spoken so much against thee.* ver. 14. *Ye said, it is in vain to serve God, and what Profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts.* They charge the Providence of God with Injustice. *ver.* 15. *They called the Proud happy, yea, they that work Wickedness are set up an high, and they that tempt God are delivered.* At this time the truly pious met together, not in the Temple, nor in their Synagogues; these were too open, and too Publick, the Hypocrisie and Wickedness of the times would not bear it, it must be in private. They met together to vindicate God's Honour, the Excellency of his Ways, and the Advantage and Profit of serving of him. They met together to

mourn for the Sins of the Times and Places they lived in, and for the mutual Comfort, Strengthning, and Incouragement of one another in the Ways of God, againſt all the Diſcouragements they met with. The Temple and Synagogues would not endure theſe things. We do not read, that any of the *Prieſts* and *Levites* were with them. And if there were any with them, they were ſuch as feared God, and then we may ſuppoſe they preached. And we do not read, they uſed any of the religious Ceremonies of the *Jews*: and yet we do not read, the *Scribes*, or *Phariſees*, or the *prophane Perſons* branded them *Schiſmaticks*. Their Meetings were not few, but many: they were not ſeldom, but often; and there was no Law made againſt them: no Penalty of twenty pounds upon the Houſe where they met: no Penalty of twenty pounds upon the Preacher, nor five Shillings upon every Hearer as wicked; Perſons did not brand them for *Schiſmaticks*; and God did not look upon them as cut off from Communion with them, for their Meeting ſake. Yea, he manifeſts quite contrary.

1. God heard them, the Lord hearkened and heard it, *i. e.* He took ſpecial Notice, and gave diligent Attention to what they ſaid.

2. God records their Sayings. *A Book of Remembrance was written before him, for them that feared the Lord, and thought on his Name.*

3. He claims them for his own. Ver. 17. *They ſhall be mine, ſaith the Lord.*

4. His high Valuation of them, they are his Jewels. *In the Day that I make up my Jewels.*

5. His tender Love and Care of them. *I will ſpare them as a Man ſpareth his Son that ſerveth him.*

6. The great Diſcrimination God will make betwixt them and others. They owned God and his Ways, and God will own them. They vindicated his Services and Providences from the Reproaches and Blaſphemies caſt on them, and God will vindicate them, ver. 18. *Then ſhall ye return and diſcern between the Righteous and the Wicked, between them that ſerve him, and them that ſerve him not.* Thus did the *Puritans* before the Wars. Thus the *Presbyterians* have done ſince the Act of Uniformity came forth, and ſome do ſo at this Day. And the time is coming, when God will vindicate

their Religious Assemblies from Rebellion: their Preaching and Praying from Plotting: their Faith from Faction: and their Meetings, where there is a Parish Church, from *Schism.*

Look we to *John* Baptist; he preached and baptized, but not in the Temple, nor in the Synagogues, but in *Bethabarah*, *Joh.* 1. 28. In the Wilderness of *Judea*, *Mat.* 3. 1. This *Bethabarah* and this *Wilderness* did belong to those places where there were Synagogues, and within the Bounds of their Civil Liberties, and great Multitudes went forth to *John.* ver. 5. *Then went out to him* Jerusalem *and all* Judea, *and the Region round about* Jorden, *and were baptized of him in* Jorden, *confessing their Sins.* Many of the *Pharisees* and *Sadducees* came to his Baptism, and he baptized them; yet when the Convocation or Ecclesiastical Senate sent to know who he was, and why he baptized, yet they never branded him for *Schism*, nor those Multitudes for *Schismaticks.* They never past the Sentence of Damnation upon them, as this *Conformist* doth on the *Presbyterians.* The Rulers of the *Jews* never charged those Religious Assemblies to be seditious Conventicles: and his Praying and Preaching to be Plotting.

Again. After our Saviour was received into Heaven, the Apostles returned to *Jerusalem*, but not into the Temple, but into an House, and were in an Upper Room, and continued in Supplication for some Days with the Women, and with *Mary* the Mother of Jesus and his Brethren, *Act.* 1. 13, 14. In this Upper Room *Peter* spake to the Company, that they should cast Lots who should succeed *Judas* in his Apostleship, and prayed that God would determine, and God answered their Prayer, *ver.* 15. *ad finem.* Were they *Schismaticks*? When *Peter* was imprisoned, the Saints met together in an House, and this House was in *Jerusalem*, where the Temple was, and they prayed. They met often, and they prayed often. *Acts* 12. 5. *Prayer was made without ceasing of the Church for him unto God.* And they prayed in the Night time for him. *ver.* 12. 18. Will he say this was *Schism*, and the Persons assembled to pray *Schismaticks*? The Holy Ghost calls them the Church, though it was not in the Temple. What will this Person say to *Paul* and *Barnabas*, who purged from preaching to the *Jews* in the Synagogue, to the Gentiles in *Antioch*, *Acts* 13, 45, 46. *And when Paul was in*

Corinth, *he left the Synagogue, and preached in the House of one Jesus for one year*, Acts 18. 7, 8, 9, 11. When he was in *Ephesus*, *he preached three Months in the Synagogue: but when they were hardned, and believed not, but spake evil of that way, he left the Synagogue, separated the Disciples from them, and disputed in the School of Tyrannus for the space of two years*, Acts 19. 8, 9, 10. And have not many of the *Conformists* done the same in their Pulpits against the *Presbyterians*, and their way of Worshipping God, as the *Jews* against the things spoken by *Paul*: he was no *Schismatick*, and why should we? His Meetings was no *Schism*, and why should the *Presbyterian* Meetings be *Schism*? they preach the things concerning the Kingdom of God, even as *Paul* did. And when he was Prisoner in *Rome*, he dwelt two whole years in his own hired House, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus, with all Confidence. The *Jews* did not brand him for a *Schismatick*; and the *Romans* who were Heathens, did not forbid him. But this Son of the Church of *England*, with several others of his Brethren, are worse to the *Presbyterian* Meetings, than *Jews*, and the very *Heathens* were at this time to *Paul* and his Meeting.

Let one Instance more be brought, *viz.* that of our blessed Saviour, *who was Holy, Harmless, Undefiled, and Separate from Sinners*, Heb. 7. 26. who came from the Bosom of the Father, and best knew the Counsel and Will of God. *Joh.* 12. 49. *Who was faithful in doing that Work God sent him into the World to do*, Heb. 3. 2. In whom God proclaims himself, by an audible Voice from Heaven, *to be well pleased*, Mat. 13. 17. 17. 4, 5. Such was the Innocency of our Saviour, that he challengeth the most malicious of his Enemies to convince him of Sin. *Joh.* 8. 46. Yea, the Devil himself could find nothing in our Saviour to fix a Temptation upon, *Joh.* 14. 30. Yet Jesus Christ did not conform to the Humane Ceremonies and invented Modes of Worship amongst the *Jews*. He did not put the Garments of the *Scribes* and *Pharisees* when he preached in the Temple. We do not read he put on a *Surplice*, or any Garment like to it, when he preached in the Synagogue, nor when he celebrated the Passover, administred the Sacrament of the Lord's-Supper.

When

When he injoyned his Disciples to baptize, he did not injoyn them to baptize with the Sign of the Cross, in token they should not be ashamed to make Confession of him: and to refuse such as would not be signed with the Sign of the Cross.

Our Saviour did not only preach in the Temple and Synagogues, but in Places separate from them, he was with *John* in the Wilderness. *Mat.* 3. 13. *Then cometh Jesus from Galilee to Jordan to be baptized of him: and when John forbade him, saying, I have need to be baptized of thee, and comest thou to me. Jesus saith, suffer it to be so now, for thus it becometh us to fulfil all Righteousness, then he suffered him*, ver. 14, 15. This Act of our Saviour and *John*, though in a Wilderness, was an Act of Righteousness, not a *Schism*. It would be too tedious and needless, to recite all the Places where our Saviour preached in the times of his Ministry. There is no question but those Cities where our Saviour preached had Synagogues in them. And those Deserts, Mountains, and Sea-sides where our Saviour preached belonged to the Civil Boundaries and Limits of those Cities and Provinces which had Synagogues in them. That Excellent Sermon our Saviour preached, *Mat.* 5, 6, 7. was in a Mountain, and this Mountain was in the Province of *Galilee*, where were many Synagogues. *Mat.* 4. 23, 24. And the Sermon concerning the *Sower*, was on the Sea of *Galilee*, *Mark* 37. 8. with cap. 4. 1. In *Capernaum* there was a Synagogue, and our Saviour preached there. *Mark* 1. 21. *And they went into* Capernaum, *and straight way on the Sabbath day he entered into the Synagogue and taught.* And at another time he was in an House in *Capernaum*, and he preached to them in the House, *Mark* 2. 1, 2. And he entered into *Capernaum* after some Days, and it was noised that he was in the House, and straight way many were gathered together, insomuch that there was no room to receive them, no not about the Door, and he preached the Word to them. And by the Inference this *Conformist* makes, our Saviour must be a *Schismatick*, and the Apostles *Schismaticks*, for they preached in Meetings where there were Synagogues.

Object. Our Saviour preached in the Temple and Synagogue. *Answ.*

Answ. So would the *Presbyterians* have preached in their Churches still, if they might. The *Scribes* and *Pharisees* and Political Rulers of the *Jews*, never made any Law against *John* Baptist, against our Saviour and his Apostles, as the Prelatical Party of the Kingdom against *Presbyterians*. And our Saviour preached more against the Traditions of the *Scribes* and *Pharisees*, and this to the very Faces of them, and in the Audience of the People, and told them they *Worshipped God in vain, teaching for Doctrines the Commandments of Men*; and yet they never branded him for a *Schismatick*, and that he had cut himself off from Communion with God, and Enjoyment of Eternal Happiness.

2. If Preaching in an House, on a Mountain, *&c.* where there had been a Synagogue, had been a Sin of *Schism*, Christ would never have done it. His doing it was an Evidence it was no *Schism*, and that he did not cut himself off from Communion with the Church of God amongst the *Jews*. And how comes it past then, that *Presbyterian* Meetings, where there is a Parish Church, because they will not Worship God in vain, according to the Commandments of Men, should be *Schism*, and cut themselves off from the Universal Church of Christ, which useth none of these *English* Ceremonies? he gives you his infallible Judgment in a naked Inference, he saith it is so.

If the *Presbyterians* had preached in Mountains, in Woods, in Commons, and by Rivers sides, and People had flocked to them from Cities, Towns, Villages, in great Multitudes to hear them, as to *John* Baptist and our Saviour, what mighty Harrangues would this *Conformist* have broke forth into? How would he have made his Organ roar as loud, if not louder, than the Canons, yea, with greater Fulminations and louder Anathema's (if possible) than Anti-christ himself, against the Reformed Protestant Churches? What would this Person have said and done, if he had been one of the *Scribes* and *Pharisees* in the times of our Saviour? certainly he would have been as zealous for their Traditions, *and the Commandments of Men* as they; as great an Enemy to Christ as they: he would no more believed Christ to be the promised *Messiah* than they. And taught the Doctrines of God's Holy Word, no more than they. For even now,

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when by the Benefit of Education, and Reading and Studying Books, he is convinced the Holy Scriptures are able to make us wise to Salvation, and need no Direction in Religion and God's Worship more than they give us, and convinced that Christ is the promised *Messiah*, and they that believe in him, and rest on him alone for Salvation, are real Members of Christ: yet he dooms them and damns them more for Nonconformity to the meer Inventions of Men in God's Worship, than the *Scribes* and *Pharisees* did our Saviour and his Disciples. For what is he now in Conformity to the Church of *England*, he would have been the same amongst *Scribes* and *Pharisees*. *Cælum non animum mutant qui trans mare currunt.*

3. *Those Meetings are no* Schisms, *and Meeters there are no* Schismaticks, where and to whom, God is pleased to be graciously present. But God hath promised to be graciously present, when two or three are met together in his Name. Mat. 18. 20. *For where two or three are gathered together in my Name, there am I in the midst of them.* The Promise is made to a few as well as to a Multitude. It is large and unlimited as to the Place. Whereſoever God hath not tyed himself, to the Parish Church, or Synagogue only, nor to the Temple only, but any where, in an House, in a Barn, on a Mountain, on a Rivers side, the Condition in his Name; not in putting on the Surplice, not in bowing at the naming of Jesus, *&c.* not in Worshipping God according to Humane Modes of Worship: these cannot be done in God's Name, because God never commanded them.

But the Meetings of *Presbyterians*, where there is a Parish Church, are in God's Name. If the Meeting of *John*, in the Wilderness; if our Saviours Preaching in an House, on a Mountain, on the Sea-side; if the Apostles preaching in Houses, *&c.* were in the Name of Christ, then *Presbyterian* Meetings are in Christ's Name. Now *John* Baptist, our Saviour, and the Apostles did not perform the Duty of Praying and Preaching in their own Name: they were set apart and sent by God to preach. So the *Presbyterian* Ministers are called by God, set apart to the Work of the Ministry, by Fasting, Praying, and Laying on of the Hands of the Presbytery. They meet together in his Name, to

Worship

Worſhip him according to his inſtituted Worſhip, to glorifie him, in hearing his Word, in praying to him, and praiſing of him, in adminiſtring the Sacraments of the Goſpel. You do things in Pariſh-Churches in Chriſt's Name: and they are done in Presbyterian Meetings in Chriſt's Name. And have Pariſh-Churches a Title to God's Promiſe of his gracious Preſence? And why not Presbyterian Meetings? And we come to God in Chriſt's Name, believing in Chriſt, and reſting upon Chriſt alone for a gracious Acceptance with God, and Bleſſing from him. This is the only way preſcribed by God himſelf. *Heb.* 7. 25. *Chriſt is able to ſave to the uttermoſt, all that come to God by him.* This is that new and living way, wherein we may come with Boldneſs to the Throne of Grace, *Heb.* 10. 19, 20, 21. He is our prevailing Advocate in the Court of Heaven, 1 *John* 2. 1. And he hath promiſed in *Joh.* 14. 13, 14. *Whatever ye ſhall ask in my Name, that will I do, that the Father may be glorified in the Son: If ye ſhall ask any thing in my Name I will do it.* And we deſire to do all this in Sincerity, not in Appearance only; in the obſerving Ceremonious Modes and Formalities of Worſhip, but with the inward, as well as with the outward Man, for God ſeeketh ſuch to ſerve him. *John* 4. 23. *But the Hour cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in Spirit and in Truth, for the Father ſeeketh ſuch to Worſhip him.* Not ſuch as Worſhip him in their Surplices only, Worſhip him at the bowing at the naming of Jeſus only, not ſuch as Worſhip him only in and by their Kneeling at the Sacrament. And we have the promiſe of his Preſence: Not of his glorious Preſence; for thus he is in Heaven only: nor of his general Preſence; for thus he is in all Places: but of his gracious Preſence to bleſs us. *In all places where I record my Name, I will come unto thee and bleſs thee*, Exod. 20. 24. To take ſpecial Delight in them, to record what they ſay, for the Vindication of his Services and his Providences, and our mutual Encouragement in God's ways, *Mal.* 3. 16. And to bleſs the Labours of his Miniſters, and crown them with Succeſs. Thus he bleſſed *John* Baptiſt in the Wilderneſs of *Judea*. They left the Synagogue, the Temple, and went to hear *John* and be baptized by him. Thus he bleſſed the Miniſtry of

Jeſus

Jesus Christ on the Mountain, *&c.* and of the Apostles out of the Temple and Synagogue. And many thousands experience, God hath been graciously present in *Presbyterian* Meetings in *England*, *Scotland*, and *Ireland*, almost for these forty Years, since the Act of Uniformity came forth; and therefore this *Conformist*'s Inference is very false and contrary.

1. To the Common Sense and Experience of the Faithful.

2. To the Rules of Charity, charging all our Services done in Obedience to God's Command, and in Christ's Name, and to God's Glory, to be mere Hypocrisie, and we a pack of Hypocrites, and cheat both God and Men. We are ingaged to you for your Excellent Conformable Charity.

3. It is a blasphemous Reflection upon God, and makes him an Incourager of Sin and Sinners; for God is true in all his Sayings, faithful in all his Promises: his gracious Acceptance of Believers in Christ is unquestionable. God is well pleased with Christ, and with the Persons and Performances of them that are in Christ: and if *Presbyterians* be in Christ, then their Persons and Performances are accepted of God, and he present with them: and if we are *Schismaticks*, and cut off from Communion with Christ, as he saith, then God is graciously present with Sinners, countenanceth and encourageth them.

4. If Praying and Preaching in a Meeting where there is a Parish-Church be *Schism*, God would never have honoured it with the Effusions of his Holy Spirit, nor given extraordinary Gifts to the *Schismaticks* there Assembled, for God and Sin are irreconcileable. You may sooner reconcile Fire and Water, Heaven and Hell, than reconcile God and Sin. God would cease to be God, when he shall once be reconciled to Sin: and therefore, seeing he hath poured forth abundance of his Spirit upon those who were assembled in an House, where there was a Parish-Church, it is evident such Meetings are not *Schism*, and they who meet there are no *Schismaticks*. The Apostles after Christ's Ascention were in *Jerusalem*, and this by the Appointment of Christ. *Acts* 1. 4. He commanded them that they should not depart from *Jerusalem*, but leaves it to their choice where,

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he neither commanded them to go into the Temple, nor forbad them to enter into a private Houſe: and they were not in the Temple, but in an Houſe. *Acts* 2. 12. And when the Day of *Penticoſt*, i. e. the Fiftieth Day. As God delivered the Law in the Wilderneſs fifty Days after the firſt Paſſover celebrated in *Egypt*; ſo fifty Days after the crucifying of Jeſus Chriſt, God did plentifully pour down on the Apoſtles the Gifts and Graces of the Holy Spirit, to qualifie them for the Work of the Miniſtry. When this *Penticoſt* was fully come, *they were all with one accord in one place, and ſuddenly there came a ſound from Heaven, as of a mighty ruſhing Wind, and it filled all the Houſe where they were, and Cloven Tongues as of Fire, appeared and ſate upon each of them*, ver. 3. *And they ſpake the wonderful things of God, and a great part of their Hearers was amazed*, ver. 11, 12. And it is to be obſerved, that this Effuſion of the Spirit was an accompliſhment of a great Propheſie long before promiſed. *ver.* 16. *This is that which was ſpoken by the Prophet* Joel. ver. 17. *It ſhall come, that in the laſt Days, ſaith God, I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie*, &c. Now if this Meeting in this Houſe in *Jeruſalem*, where the Temple was, had been a *Schiſm*, and the Meeters *Schiſmaticks*, God would never have honoured it with the fulfilling of ſo great a Propheſie: and God doing this in an Houſe, and not in the Temple, doth evidence God did not eſteem their Meeting in the Houſe a *Schiſm*.

And we read in another Place, while *Peter* was preaching in *Cornelius*'s Houſe, the Spirit fell on the *Gentiles* that heard him, to the Aſtoniſhment of the believing *Jews*. *Acts* 10. 44, 45. *And while Peter yet ſpake theſe Words, the Holy Ghoſt fell on all them which heard the Word, and they of the Circumciſion which believed, were aſtoniſhed, and as many as came with Peter, becauſe that on the Gentiles alſo was poured out of the Gift of the Holy Ghoſt, for they heard them ſpake with Tongues, and magnifie God.* And will you think this Meeting a *Schiſm*? Will you believe thoſe believing *Jews* which were here, and thoſe Diſciples which came with St. *Peter*, and thoſe *Gentiles* on whom the Holy Ghoſt was poured, were *Schiſmaticks*? Did not God

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give a Command to *Cornelius* to send to *Joppa*? And did not God give a Command (*by a Vision of a Vessel descending from Heaven*) to *Peter* to go, and that he should not call these *Gentiles common or unclean*, seeing God hath cleansed them, *ver.* 15, 19, 20. And will you call these *Schismaticks? And they were baptized*, ver. 47, 48. This *Conformist* tells us, in several Pages of his *Church Communion*, that those who by Baptism are incorporated into the Body of Christ, and live according to the Rules of that Society, are intituled to the Pardon of Sin, *p.* 53. They are intituled to the Assistance of the Spirit, 55, 56. Are intituled to Eternal Life, *p.* 57, 58. And these Persons were baptized, and received the Gift of the Holy Ghost, and will you say, these were *Schismaticks*, and cut off from Communion with Christ, and Benefit of Salvation by him; And because it was done in an House, and in the House of a *Gentile*, notwithstanding this Spiritual Honour conferred on them.

Object. There was no Synagogue, no Parish Church there?

Ans. Who told you so? When was you there? There were believing *Jews* there, and they have their Synagogues where they live. Witness the many mentions of them in the *Acts*. Witness, all those Synagogues where they live in *Europe* and *Asia*.

Object. It is not so in *Presbyterian* Meetings, they have no such Effusions of the Spirit upon?

Ans. No, nor your Parish Churches, who have such Additions of Significant Ceremonies. And *Presbyterian* Meetings have not such Effusions of the Spirit, as to Measure and Degree, nor as to Gifts, but Meeters there have had the Spirit, as to Conviction, Conversion, to Edification, to Salvation. The Spirit of God is as free now as heretofore. Where hath he told you, he hath tied him to the Parish only? When did you ask all the *Presbyterian* Assemblies in *England*, *Scotland*, and *Ireland*, whether they had the Spirit of Grace and Supplication, of Joy and Consolation, given to them? We believe there are as many can testifie this to be true of the *Presbyterian* Meetings, as can of your Parish Churches, where you have such decent and pleasant Modes of Worship. We are in Possession till you cast us

out, and if you will cast us out, you must inquire and go when you will. And if you think your selves in the right and true way of Worshipping of God, and your selves Members of the Universal Church, because you have the Spirit of God working Grace, Peace, and Joy, by his Ordinances in some of your Hearers; Will you damn us for our Meetings where there is a Parish Church, when we injoy the same Operations of the Holy Spirit of God with your selves?

5. Those Meetings are no *Schisms* where God is pleased to begin and carry on the Work of Salvation. This is self Evidence, and needs no Proof: God needeth not Sin to begin and carry on Salvation. But God is pleased to make use of *Presbyterian* Meetings to begin and carry on the Work of Salvation, and therefore these Meetings are *Schisms*. God hath appointed a Ministry in his Church for the Salvation of his People, *Eph.* 4. 11. *He gave some Pastors, and Teachers.* ver. 12. *For the perfecting of the Saints, for the Work of the Ministry, for the edyfying of the Body of Christ.* He hath given us his Holy Scriptures, which are able to make us wise to Salvation. 2 *Tim.* 3. 15. *And he hath appointed the Ministry as a means of Illumination and Conversion.* Acts 26. 17, 18. *I will send thee to the* Gentiles *to turn them from Darkness to Light, from the Power of Satan to God. It is a means of our new Birth,* Jam. 1. 18. *Of his own will he hath begotten us again by the Word of Truth.* 1 Pet. 1. 23. *Being born again not of corruptible but incorruptible, the Word of God which liveth and abideth for ever, it is the Instrument to work in us all saving Graces.* Rom. 10. *Faith comes by hearing, and hearing of the Word preached, a means to work Repentance, Love, Hope, Patience, and the whole Work of Sanctification upon the Soul.* John 17. 17. *Father sanctifie them through thy Truth. Thy Word is Truth, the means of our Edification and Salvation.* Acts 20. 32. *And now, Brethren, I commend you to God and the Word of his Grace, which is able to build you up, and give an Inheritance amongst them that are sanctified.*

And God hath blessed the Ministry of the Word to these Ends, though not preached in the Parish Church, and without the use of Ceremonies. *John* Baptist did not preach in

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a Synagogue, nor in the Temple, neither did he use the Ceremonies of the *Scribes* and *Pharisees*, yet God blessed his Ministry, and made it more successful to Salvation than the preaching of the *Priests* and *Pharisees*, though in the Temple and Synagogue. Mat. 11. 12. *And from the Days of* John *the Baptist until now, the Kingdom of Heaven suffereth Violence, and the Violent take it by Force.* Hence they left the Temple and the Synagogues, their Parish Churches, and go by Multitudes into the Wilderness, *Mat.* 3. 1, 5, 6, 7. Our Saviour preached in Houses, on the Sea side, on a Mountain, in the Wilderness, as well as in the Synagogue or Temple, and God blessed his Ministry as much, if not more in these Places, to the Conviction and Conversion of his Auditors, than in the Temple and Synagogue; and therefore at the end of his Sermon on the Mount, it is recorded, that the People were astonished at his Doctrine, *For he taught as one having Authority, and not as the* Scribes *and* Pharisees, Mat. 7. 28, 29. And we read that many of the *Samaritans* believed in him, John 4. 40, 41, 42. *Now we believe, not because of thy Saying: for we have heard him our selves, and know that he is indeed the very Christ, the Saviour of the World.*

And we read, that God blessed his Word preached by the Apostles, to the Conversion of many Thousands, though not in the Temple, nor in the Synagogue In the Day of *Pentecost* many were converted by St. *Peter's* Sermon, *Acts* 2. 41. *Then they that gladly received his Word, were baptized*: and the same Day there was added to them about three thousand Souls, in *Acts* 5, 41. *And daily in the Temple, and in every House, they ceased not to teach and preach Jesus Christ.* And in those Days the Numbers of Disciples were multiplied. *Philip* preached in *Samaria*, and God blessed his Ministry. *Acts* 8. 12. *When they believed* Philip *teaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both Men and Women.* And when *Paul* and *Barnabas* turned from the *Jews*, and preached to the *Gentiles*, they were glad, and as many as were ordained to Eternal Life, believed. *Acts* 13. 4. 48. There was a Synagogue of the *Jews* in this place, *ver.* 14. 42. In *Ephesus* there was a Synagogue, and *Paul preached three months there, and when they spake evil of that*

way before the Multitude (as many *Conformists* do concerning *Presbyterians*) Paul *separated the Disciples, took them from the Synagogue, and disputed two years in the School of* Tyrannus, Acts 19. 8, 9. And great was the Confluence of the People to hear. *ver.* 10. *So that all they that dwelt in* Asia *heard the Word of the Lord Jesus, both* Jews *and* Gentiles, *and many were converted*: more converted at the School of *Tyrannus* than in the Synagogue. *ver.* 18. *Many that believed came and confessed, and shewed their Deeds.* ver. 20. *so mightily grew the Word of God and prevailed.* And seeing this great Conversion was wrought where was a Synagogue, the Parish Church of the *Jews*, but not by preaching in the Synagogue, but in the Schol of *Tynannus*; Was this Meeting a Schism, and these Meeters and Converts *Schismaticks*?

And as God hath blessed the Ministry of *John* Baptist, of our Saviour, and of his Apostles, to the Conversion and Salvation of their Hearers, though in places distinct from the Synagogues and Temple: so he hath bless'd a *Presbyterian* Meeting where there was a Parish Church, to the Conviction, and Conversion, and Edification of many thousands, who having such Experiences of God's Presence in, and Blessing upon his Ordinances there administred, that the blackest Reproaches cast upon them, that the Penalties enacted against the House where the meering was, and against the Preacher, and against every Hearer, could not affright them; and your late Bug-bear of calling it a *Schism*, and cutting ones self off from Communion with Christ, and Benefit of Salvation by him, doth not terrifie them: Their Spiritual Experiences are more to them, than the Thunderbolt of this Inference.

Is it not blasphemous to say, that Christ vouchsafes his gracious Presence to wicked Assemblies? that he should vouchsafe a Spiritual and Holy Communion to a company of *Drunkards* in *Ale-Houses* or *Taverns*, to a company of *Whores* and *Whoremongers* in *Stews* and *Brothel Houses*, or to *Idolatrous Assemblies*? Doth God bless these Schools of the Devil? Doth he bless their sinful Conferences, and Abominations, to the Conviction, Conversion, and Salvation of Sinners? And though *Presbyterian* Meetings are not guilty of these Abominations; yet by this *Conformist*'s Inference,

Inference, they are guilty of *Schism*, and this Sin must be a Sin of a Scralet Dye. Counterfeited Piety is double Iniquity. And for Christ to bless these Meetings and Schismatical Administrations of Divine Ordinances, and make them effectual to work Grace, and to carry it on to Salvation, is to make Righteousness to have Fellowship with Unrighteousness, and Light to have Communion with Darkness, and Christ to have Concord with *Belial*. But Contraries have no Agreement: and seeing God hath actually vouchsafed his Presence in, and Blessing upon these Meetings, and made them successful to the working of Grace where it is wanting, and to increase Grace where it is begun, till it be crowned with Glory, doth undeniably evidence that these *Presbyterian* Meetings are no *Schisms*, and they who go thither are no *Schismaticks*, and instead of cutting off themselves from Communion with Christ, and Benefit of Salvation by him, he makes them effectual means of having Communion with him, and receiving Salvation by him. They have Grace here, and Glory hereafter. *Contra sensum fidelum non est disputandum.*

6. We shall use his own Argument, *p.* 53. Those Persons which are incorporated into the Mystical Body of Christ by Baptism, and live according to the Laws God hath given to that Society, are no *Schismaticks*, do not exclude themselves from Communion with Christ, nor Benefit of Salvation by him. But *Presbyterians* who meet in a place distinct from the Parish Church, are by Baptism incorporated into the Mystical Body of Christ, and live according to the Laws God hath given to that Society, and therefore they are no *Schismaticks*.

The major Proposition is self Evidence: A Person cannot be a Member of Christ and no Member at the same time; he cannot have Communion with Christ and be cut off from Communion with him at the same time: he cannot live according to the Laws of that Society, and break them at the same time. I know nothing he can object against the minor. But,

Object. They come not to the Parish Church, and Worship not God according to the Rules of that Society.

Anſ. If thoſe who were incorporated into the Myſtical Body of Chriſt by the Sacrament of Circumciſion, were no *Schiſmaticks*, becauſe they did not come unto the Temple, nor unto the Synagogue, nor Worſhip God according to the then Humane Modes of Worſhip, then *Presbyterians* are no *Schiſmaticks*, becauſe they come not to the Pariſh Church, and Worſhip not God according to Humane Inventions. But the former is true, and therefore the latter.

1. *John* Baptiſt was circumciſed, and the Multitude of his Auditors were circumciſed, and hereby incorporated into the Body of Chriſt. But *John* did not baptize in the Temple, nor in the Synagogue: his Auditors came to him in the Wilderneſs, and were baptized by him in the Wilderneſs. Our Saviour was circumciſed and baptized by *John* in the Wilderneſs: and the Diſciples were with Chriſt in Houſes, in the Wilderneſs, on the Sea-ſide, on the Mountain. And after our Saviour's Aſcention, they were in Houſes, then in Synagogues, *Acts* 5. 42. *In every Houſe they ceaſed not to teach and preach Jeſus Chriſt.* And St. *Paul* ſaith, *that he taught them publickly, and from Houſe to Houſe*, Acts 20. 20. They left their publick places, and went into private Houſes, *Acts* 18. 7, 8. *unto the School of* Tyrannus, *Acts* 19. 8, 9, 10. And they were no *Schiſmaticks* for theſe things, and why ſhould *Presbyterian* Meetings be more *Schiſmatical* than thoſe of *John* Baptiſt, our Saviour, and the Apoſtles?

2. Ceremonies and Humane Modes of Worſhip, are no Rules for Worſhipping of God. Jeſus Chriſt, the King and Law-giver of his Church, never made them a rule. He never gave Authority to Political or Eccleſiaſtical Power, to make Ceremonies and Humane Modes of Worſhip, to be Rules for his People. *John* Baptiſt, our Saviour, and the Apoſtles, never uſed the Ceremonies and Modes of Worſhip preſcribed by the *Jews*: and why ſhould we be *Schiſmaticks*, becauſe we obſerve not the Commands of Men?

3. It is neither Place, nor Humane ſignificant Ceremonies, but Sincerity that God requires. *John* 4. 21. *Believe me, that the Hour cometh, when neither in this Mountain, nor yet at* Jeruſalem, *ſhall ye worſhip the Father* (and if not in *Jeruſalem*, why not in a *Presbyterian* Meeting, where there is a Pariſh Church)

Church) *ver.* 23. *But the Hour cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in Spirit and in Truth, for the Father ſeeketh ſuch* (not Ceremonious and Modiſh Worſhippers) *to Worſhip him.* And will you condemn all *Presbyterians* as Hyporcites ? Are they all rotten in their Hearing, rotten in their Praying, rotten in their Celebration of the Lord's Supper ? Are they all Hypocrites and *Schiſmaticks*, who deſire to Worſhip God according to the Purity and Simplicity of his Inſtitutions ? And are they the true Worſhippers of God, who ſet up Significant Ceremonies and Humane Modes of Worſhip, and debar thoſe from the Lord's Supper, who dare not ſymbolize with Idolatrous *Papiſts* ? Do you not know, or will you not know, that the more there is of Man's Inventions in God's Worſhip, the more Formality and Hypocriſie in God's Worſhip. What was the reaſon the *Scribes* and *Phariſees* were ſuch Hypocrites, but they cryed the Commands of Men inſtead of the Doctrines of God ? What made ſuch way to the *Apoſtacy* of the once famous Church of *Rome*, but their leaving the Doctrines of God's Word, and Simplicity of his Inſtitutions, and added their own Inventions? Theſe things made both the *Scribes* and *Phariſees* of old, and the Church of *Rome*, ſuch *Schiſmaticks* ; and therefore they who by Baptiſm are incorporated into the Myſtical Body of Chriſt, and live according to the Rules of God for that Society, are no *Schiſmaticks*.

7. They who by Baptiſm are incorporated into the Myſtical Body of Chriſt, and live according to that Society, are intituled to the Pardon of Sin, the Aſſiſtance of the Spirit, and Eternal Life, are no *Schiſmaticks*, nor deprived of Communion with Chriſt, nor Benefit of Salvation by him. But *Presbyterians* are by Baptiſm incorporated into the Myſtical Body of Chriſt, and are intituled to the Pardon of Sin, the Aſſiſtance of the Spirit, and Eternal Life ; and therefore their Meetings are not *Schiſms*, nor the Perſons *Schiſmaticks*.

The Subject of the major Propoſition he aſſerts, *p.* 53, 54, 55, 56, 57, 58. and the predicate of the Propoſition is an infallible Conſequence, they are no *Schiſmaticks*, they are not deprived of Communion with Chriſt, nor Benefit of Salvation by him. It is impoſſible for a Perſon at the ſame time

to have a Title to the Pardon of Sin, and be cut off from Communion with Christ, who is the alone Propitiation for our Sins. *Rom.* 3. 25. *He was delivered for our Sins, and rose again for our justification.* 1 Pet. 2. 24. 2 Cor. 5. *ult. He was made Sin for us, who knew no Sin, that we might be made the Righteousness of God through him.* It is impossible to have a Title to the Assistance of God's Spirit, and Eternal Life, and yet to be cut off from Communion with Christ, and Benefit of Salvation. All the Promises of God to his People are infallible, they are Integriting Parts of his Covenant, they are confirmed with his Oath, sealed with the Blood of Christ, and as sure to be performed, as if they were performed already. 1 *Cor.* 1. 20. *For all the Promises of God in him are Yea, and in Amen, unto the Glory of God by us.*

That *Presbyterians* who meet in Assemblies where there is a Parish Church, are by Baptism incorporated into the Mystical Body of Christ, and walk according to the Rules God hath given to that Society. The Objections made against their not going to the Parish Church, and not worshipping God according to the Commands of Men, were answered.

It remains to be proved, that they are intituled to the Pardon of Sin, the Assistance of his Spirit, and Eternal Life: we have shewed before, they have a Promise of his gracious Presence. *Mat.* 18. 20. *When two or three are gathered together in my Name, I will be in the midst of them*: and hereby they are intituled to the blessed Effects of his gracious Presence. *Exod.* 20. 24. *In places where I record my Name, I will come unto thee and bless thee.* He will bless them with true Faith in Christ. This is the genuine and saving Effect of God's Word preached and heard. *Rom.* 10. 17. *Faith comes by Hearing, and hearing of the Word preached.* Those who were scattered upon the Persecution of *Stephen*, preached the Gospel, and the Hand of the Lord was with them, and a great Number believed and turned to the Lord. *Acts* 13. 48. *And the Gentiles heard this, and as many that were ordained to eternal Life, believed.* Ephes. 1. 13. *In whom ye also trusted, after that ye had heard the Word of Truth, the Gospel of your Salvation.* And these *Presbyterian* Meeters by believing in Christ do receive him. *John* 1. 12. *To them that do receive him, he gave power to become the*

Sons of God, even to them that believe on his Name. They have Right and Title to the Perſon of Chriſt. *Cant.* 2. 16. *I am my beloved's, and my beloved is mine*: they have Right and Title to all of Chriſt. 1 *Cor.* 1. 30. *Ye* (i. e. that is Believers) *are in Chriſt Jeſus, who of God is made unto us* (i. e. Believers) *Wiſdom, Righteouſneſs, Sanctification and Redemption.* They who by Faith have an Intereſt in Chriſt, have Right and Title to the Pardon of Sin. *Acts* 13. 38, 39. *Be it known unto you, Brethren, that through this Man is preached unto you the Forgiveneſs of Sin, and by him all that believe, are juſtified from all things, by which they could not be juſtified by the Law of Moſes.* By their Intereſt in Chriſt they have a Right and Title to the Holy Spirit, which is called the Spirit of Chriſt, becauſe he is the Purchaſe of the Blood of Chriſt, and Chriſt hath promiſed the Spirit. *John* 14. 16. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.* ver. 26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name* — And by their believing in Chriſt, they have Right to Eternal Life, *John* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life.* ver. 18. *He that believeth on him is not condemned.* ver. 36. *he that believeth on the Son hath everlaſting Life.* And can you think theſe Perſons cut off from Communion with Chriſt, and Benefit of Salvation, becauſe they refuſe to come to the Pariſh Church, upon the account of invented Modes of Worſhip?

8. If Pariſh Churches and Ceremonies of Myſtical Signification, and Humane Inſtitution, omitted by Chriſt and his Apoſtles, are no bond of Union and Communion with Chriſt, and one with another, then *Presbyterian* Meetings where there is a Pariſh Church is no *Schiſm*, and they that go thither are no *Schiſmaticks*: but Pariſh Churches and Ceremonies of Myſtical Signification, and Humane Inſtitution omitted by Chriſt, are no Bonds of our Union with Chriſt, and one with another; and therefore *Presbyterian* Meetings, where there is a Pariſh Church, are no *Schiſms*, &c.

Pariſh Churches were built for Conveniency, that Perſons that live within the Bounds of the ſame Pariſh might meet to Worſhip God, and to ſhelter them from Diſtreſs of

Weather, but not for Bonds of Union and Communion with Christ, and one with another. The Author of *Church Communion* tells you from the Apostle, in *Ephes.* 4. 4. that *There is one Body.* And the same Apostle tells you elsewhere, that this Body hath many Members. And the same Apostle tells us, that the same Body hath Joynts and Bonds by which they are knit together, by which Nourishment is conveyed, to Increase with the Increase of God. The Head is Spiritual, the Body and Members are Spiritual, the Joynts, Bonds, Nourishment, and Growth, Spiritual: and are your Parish Churches and your Ceremonies Spiritual? Our Head is in Heaven, and our Bonds of Union must be from Heaven, and mount up to Heaven, and bring Spiritual Nourishment from Heaven: And do your Steeples and Churches mount above the Sun, and pierce the Empyrean Heavens? Do your Ceremonies mount up thither? Certainly your Surplices and Signs of the Cross are of a prodigious length; if they do not thus, how come they to be Bonds and Joynts to unite us to Christ? and if they do not unite us to Christ, how come we to be cut off from Communion with Christ, and Benefit of Salvation by him, because we refuse your Parish Churches, upon the Account of Ceremonies, and we worship God according to his Institutions, in places distinct from your Parish Churches?

The Bond of our Union with Christ, on his part, his Holy Spirit. God hath promised his Spirit to his People, as a Covenant Blessing, and as an infallible Evidence that they are in Covenant with God. *Ezek.* 36. 27. *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgments.* And our Saviour saith, *That God will give his Spirit to them that ask him,* Luk. 11. 13. And amongst other Offices of the Spirit, this is one, to communicate the Work of Redemption by Christ to his Members. *John* 16. 15. *He shall take of mine, and shew it unto you.* q: d: As I am his Son by an Eternal Generation, have the same Essence, Glory and Power, and Divine Perfections that my Father hath, and he hath deposited in me as Mediator, the whole Treasure of his Grace; so the Holy Spirit shall take of mine, and shall shew it unto you. q: d: as the Father works, and so municates himself by me, even so do

I work, and communicate my Fulneſs by the Holy Ghoſt. By his Spirit he communicates his Spiritual Life to his People, *John* 3. 5. By this he conveys Sanctifying Graces to his People. 1 *Cor.* 6. 11. hence called the Spirit of Sanctification. 1 *Pet.* 1, 2. By this he gives Strength to mortifie the Deeds of the Body. *Rom.* 8. 13. Helps our Infirmities in Duties. *Rom.* 8. 26. *and he ſhall abide with them for ever.* John 14. 16. *I will pray the Father, and he ſhall give you another Comforter, and he ſhall abide with you for ever.*

And as the Spirit is a Bond of our Union with Chriſt on God's part, ſo Faith is the Bond of our Union with Chriſt on our part. By Faith we receive Jeſus Chriſt as our Redeemer. *John* 1. 12. *To them that do receive him, he gave power to become the Sons of God, even to them that believe on him.* This makes that Spiritual Contract betwixt Chriſt and a Believer. Chriſt takes the Believer for his, and the Believer takes Chriſt for his. *Cant.* 2. 16. *I am my beloveds, and my beloved is mine.* By this Jeſus Chriſt hath a Spiritual Habitation in us. *Eph.* 3. 17. *That Chriſt may dwell in your Hearts by Faith.* Chriſt, and all of Chriſt, his Perſon, his Offices, and all his Fulneſs, is a Believer's. 1 *Cor.* 1. 21. *It pleaſeth God by the fooliſhneſs of preaching, to ſave them that believe.* Ver. 30. *And Jeſus Chriſt is made to them that believe Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.*

Again, the Spirit of God is the Spiritual Bond of Union of the Members one with another. *Eph.* 4. 4. *There is one Body, and one Spirit.* The Believers before the Law, had not one Holy Spirit; and the Believers under the Law, had not another Spirit; and the Believers under the Goſpel, another Spirit; but Believers before the Law, under the Law, and in the times, have the ſame Spirit as a Bond of Union with Chriſt, and of one Member with another. And though there are Diverſity of Gifts, Diverſity of Adminiſtrations, and Diverſity of Operations, yet it is but one and ſelf ſame Spirit, 1 *Cor.* 12. Natural Philoſophy tells us, that *Anima eſt tota in toto, & tota in qualibet partis.* The Soul is totally in the whole, and totally in every part. So in this Myſtical Body of Chriſt, the ſame inlightning, inlivening, ſanctifying, comforting Spirit is in every real Member

of Christ's Mystical Body, though not in the same measure and degree, and by this Spirit they are united one to another. The same Holy Spirit that dwells in Believers that go to the Parish Church, dwells in Believers that go to the *Presbyterian* Meeting, or any other Meeting, where there is a Parish Church.

And Love is another Bond by which the real and living Members of Christ are united one to another. Their God is a God of Love: their Head and Redeemer is a God of Love: their Sanctifier and Bond of Union is a God of Love: and certainly the Body and true Members cannot but have Love to God, their Head, their Sanctifier, and one to another. And if the Members of the Natural Body have a mutual Love one for another, shall not the Members of Christ's Mystical Body love one another? This Love is the genuine Product of Faith. True Faith in Christ produceth true Love to the Members of Christ: hence it is said to work by Love. *Gal.* 5. 6. *But Faith which worketh by Love*; and by this they are united one to another. *Col.* 2. 2. *that their Hearts might be comforted, being knit together in Love.* Hence they sympathize one with another. 1 *Cor.* 12. 26. *If one Member suffer, all the Members suffer with it; or one Member be honoured, all the Members rejoyce with it.*

And if these are our Bonds of Union with Christ, and one with another, then your Parish Churches and Significant Ceremonies, and Humane Modes of Worship, are not Bonds of our Union with Christ, and one with another. The Bonds of our Spiritual Union with Christ, and one with another, are from God: These Significant Ceremonies and Modes of Worship are from Men. The Bonds of our Union with Christ, and one with another, shall never be totally and finally taken away, the Spirit shall abide with them for ever. *John* 14. 16. *Their Faith shall not finally fail.* Mat. 22. 32. *And their Love shall abide for ever:* and therefore it is said to be greater than Faith, and Hope. 1 *Cor.* 13. 13. *Prophesies shall fail, Tongues shall cease, Knowledge shall vanish away, but Charity* (that is Love) *never faileth*, ver. 18. But your Ceremonies and Modes of Worship have failed, they have been taken away, and may be taken away: as they came from *Rome*, so they will fall when *Rome*

falls, if not before, and what then will become of your Union with Christ? *&c.*

9. They who have all the Essentials necessary to the Constitution of the true Members of Christ, are not *Schismaticks*, and their Assemblies no *Schisms*: But the *Presbyterians* and their Assemblies have all the Essentials necessary to the Constitution of the true Members of Christ, and therefore they are not *Schismaticks*, and their Religious Meetings no *Schisms*. The major needs no Proof: and for the minor it is evident, the Essentials necessary to the constitution of true Members of Christ. They have Pastors and Teachers; they have the Word purely preached; the Sacraments rightly administred, according to the Institution and Example of Christ; they have in his Promises; they receive Christ, and rest on him alone for Salvation, as he is tendred to them in his Holy Word, they have in God's Word, and live according to the best of their Knowledge, according to God's Words; and if any of them fall into Sin, as who sins not, yet we must make a difference betwixt Sins of Weakness and Sins of Wilfulness: we must make a difference betwixt the pursuing and overtaking of a Sin, and being overtaken by a Sin: and He will allow the same judgment of Charity for *Presbyterian* Meeters, as he would have us allow for the Parish Church Meeters. But as for the Essentials necessary to constitute a Personal Church Membership, they have, and their Profession of these things are Proofs sufficient, and here, by the Grace of God, we will keep our selves, till you cast us out by stronger Arguments, than bare say so.

And you that are Accusers and Condemners of *Presbyterians*, look to your selves, and take warning, lest while you smite a *Schismatick*, God finds a *Saint*, and Christ Jesus finds a living *Member* bleeding; and whilst you accuse us of *Schism*, you your selves prove to be *Schismaticks*. I have seen and heard a Person to cry *Stop Thief*, *stop Thief*, that he might divert the multitude from suspecting and seizing him, when he himself was the Robber.

10. If not the Separation, but the Cause makes the *Schismatick*, then the *Presbyterians* are not guilty of *Schism*. But not the Separation but the Cause makes the *Schismatick*. The Argument is builded upon an old Canon. *Causa non*

Separatio

Separatio facit Schiſmaticum. This Canon hath been owned and allowed by pious and learned Men. He is not therefore immediately to be judged a *Schiſmatick* who ſeparates from a Society; but either the Piety of the Separation acquits him from *Schiſm*, or the Sinfulneſs of the Separation makes him a *Schiſmatick*; and therefore thoſe who by their ſinful Depravations and corrupt Impoſitions, give juſt ground of Separation to others, they are the *Schiſmaticks*, not they who ſeparate. We read, *John* 10. 19, 20, 21. There was a great Schiſm amongſt the *Jews* concerning our Saviour. *Some ſaid he had a Devil, and was mad: others ſaid, theſe are not the Words of one that hath a Devil: Can the Devils open the Eyes of one born blind?* Who were the *Schiſmaticks*? ſurely not they who juſtified Chriſt, they were in the Truth: and they who blaſphemed Chriſt, were the *Schiſmaticks*; for they ſpake and aſſerted things contrary to Truth. Hence the Devil was a *Schiſmatick*; for he fell from that Truth of Holineſs and Obedience to God he was created in. *Adam* was a *Schiſmatick*; for he divided himſelf from God, by not continuing in that ſtate he was created in, but fell from the commands of God. Thus *Corah*, *Dathan*, and *Abiram* were *Schiſmaticks*, becauſe they fell off from that Order and Government God had ſet up amongſt the *Jews*. Thus *Jeroboam* was the *Schiſmatick*, who ſeparated himſelf from thoſe Ordinances and Worſhip God had ſet up amongſt the *Jews*, and ſet up a deviſed Worſhip of his own, and not thoſe *Prieſts*, *Levites*, that were in all *Iſrael*, and left their Suburbs and Poſſeſſions, whom *Jeroboam* and his Sons had caſt off from executing the Prieſt's Office to the Lord, becauſe they would not conform to his invented Modes of Worſhipping God. 2 *Chr.* 11. 13, 14. The *Phariſees* and *Scribes* boaſted themſelves to be the true Church of God; and yet Chriſt and his Apoſtles were not *Schiſmaticks* becauſe they departed from them, and worſhipped God ſeparately from them, but the *Scribes* and *Phariſees* were the *Schiſmaticks*. The Church of *Rome* boaſteth her ſelf to be the true Church of Chriſt, and dooms and damns all the Proteſtant Reformed Churches for *Hereticks*, when ſhe her ſelf is the grandeſt *Schiſmatick* and *Heretick*, in ſetting up and maintaining thoſe

Doctrines

Doctrines and Modes of Worship, which God hath not delivered, nor commanded in his Holy Word.

And who, and what is the Cause of this lamentable Division in these three Kingdoms, betwixt *Conformists* and *Non-conformists*; let God the the Righteous Judge of Heaven and Earth be judge: let the Holy Scriptures, the infallible Rule God hath given us both for Doctrines and Worship, and by which we must be judged at the last, be judge: let all the Protestant Reformed Churches beyond the Seas, be judge: let all those Books that have been written by *Non-conformists*, from the beginning of the Reformation to this present year, be judge, to which I refer him: and when he hath vanquisht them, I have more to convince him and others, that *Presbyterians* are not the Cause of the Separation, though we dissent from them, but the Cause lies elsewhere; and where it lies, I should have shewed, but *Cynthius aurem vellit*, let it suffice to have cast my little Mite into the Treasure, to vindicate our selves from *Schism*, though we go not to the Parish Churches, because Modes of Worship are injoyned us, which God never injoyned.

And what now remains, O you, both Fathers and Sons of the Church of *England*, Convocation and Clergy, but that you be prevailed with, not to account Ceremonies of so small Importance, that we need not stand so much upon them. You may assure your selves, it is nothing but Sin, and Sin only, not Pride, not Faction, not Stubbornness, that restrains us from conforming to them. We have a Natural Love to our Persons, to our Reputations, to our Posterity and Familes. We would not expose our Persons to Banishment and Imprisonment, we would not expose our Reputations to Reproaches, our Families to Want, out of stubborn Humours to Conformity. Nature forbids us these things, and how much more Religion and Grace; *but we must sacrifice all rather than sin.* And though you think it no Sin in you, yet we think we sin in conforming to the Impositions in your Church. And if we see not with your Eyes, and judge not with your Judgments, pity us, but not destroy us; it is Weakness not Wilfulness in us. You must help your Neighbour's Ass when he is fallen under his Burden, Oh! pity your Fellow Christians, your

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Fellow Miniſters, and lay no more nor other Burdens upon us in the Duties of God's Worſhip, than God the Father, our great Creator, than God the Son, our gracious Redeemer, and common Saviour, than God the Holy Ghoſt, our Sanctifier, than the Holy Scriptures, our common, ſufficient, and unalterable Rule both in Doctrine and Worſhip, have laid upon us.

The *Jews* of old were commanded not to ſow their Fields with divers ſorts of Corn; they were not to plough with the Ox and Aſs yoked together; and they were not to wear a linſey woolſey Garment; nor lift a Tool upon the Altar to make any Ingravings upon it. We are commanded not to make to our ſelves the Likeneſs of any thing; and all to this end, to prevent a fictious Worſhip of God: we are commanded to obſerve to do whatever God commands us to do, and this without Addition or Dimunition. *Deut.* 12. 32. And this under the moſt dreadful Penalties, *Rev.* 22. 17, 18. fear of ſinning againſt theſe Commands of God, reſtrain us from Conformity.

A Church is ſo far true or Hypocritical, as it mixeth or not mixeth Humane Inventions with God's Holy inſtituted Worſhip. This was that which cauſed our Saviour to thunder out ſo many Woes againſt the *Scribes* and *Phariſees*, becauſe they mixed the Inventions of Men with the Doctrines and pure Worſhip of God. And the *Magdeburg* tells us, *Cent.* 2. *cap.* 6, 81. *Vera enim Eccleſia ut Doctrinam puram retinet; ita etiam ſimplicitatem Ceremoniarum ſervat*, &c. For the true Church, as it retains pure Doctrines, ſo it alſo keeps Simplicity of Ceremonies; for it knows, that God is worſhipped in vain by the Traditions of Men, and that ſincere Religion is corrupted with them. But an Hypocritical Church, as it departs from pure Doctrine, ſo for the moſt part, it changeth Ceremonies of Divine Inſtitution, and argumenteth its own, and heaps up the Traditions of Men, aſcribing a Singular Worſhip to them. This was the firſt Pavement to the *Apoſtacy* of the Church of *Rome*.

And as touching our controverted Ceremonies in particular, it is very well known, that there is no need of them; they came from *Rome*, they never did good, and never will do good; they have done abundance of hurt ſince

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the first Reformation: How many pious and painful Ministers have been silenced, their Families impoverished? many in the Days of Queen *Elizabeth*, more in the Days of King *James* the First, many in the Days of King *Charles* the First, and three thousand five hundred in the second year of King *Charles* the II. by the Act of Uniformity: and by this we have been under variety of Persecution, for these forty years; persecuted in our Names, in our Liberties, in our Injoyments; and yet our most desperate Enemies could never accuse us justly of Treason against our Princes, nor of Scandal against the Church. And surely our Innocency may plead for us: our adhering to the Purity of Divine Institutions, may plead for us.

Consider, we beseech you, that all the Methods that have been devised, all the Severities that have been used, could never attain their End. But the more we were hardly used, the more Pity we found by sober and judicious Persons: and I have observed this Cause hath increased, by how much it was the more oppressed. And if it be of God, as without Controversie it is, you will never be able to root it out: You may be found to θεομαχεῖν, but not ἐκθλῖψαι. Why should you think to do and prevail more against this Cause, than all the foregoing Generations have done. You may do more, you may hang us, and burn us for *Schismaticks*, as the *Papists* did Protestants for *Hereticks* in the Days of Queen *Mary*: and if you do, the Dregs will be reserved for you, as for the *Scribes and Pharisees*; they never finally prospered who were engaged against this cause: and if you justifie the severities of proceeding Generations, by new Cruelties, you may come to pay the greatest part of the Reckoning, as the *Scribes*, *Pharisees*, and bloody *Jews* did, *Mat.* 23. 34, 35, 36. 1 *Thes.* 2. 15, 16.

But we hope better things of you, and things that accompany Love and Peace; though we thus speak, it cannot but be obvious, that there hath been more Sedateness of Spirit, Love, and Peace in the Kingdom, since it pleased

God to put it into the Heart of our late gracious King and Parliament to give us Liberty, than there was before, ever since the Act of Uniformity came forth: and Trade hath been more vigorous. But of late, there is a new Firment made of the Divisions of the Kingdoms, and *Dissenters* of all Perswasions have been branded for *Schismaticks*, ranked with *Papists*, the worst of Christians, and debar'd from Salvation by Jesus Christ, because they refuse Communion with their Parish Church, upon the Account of Ceremonies.

And because Salvation of Souls is put into your Hands, and you are to use all good, and lawful, and winning means, that they may be saved: The Salvation of one Soul is of more worth and higher Concernment than all the significant Ceremonies of the Church of *England*. May then the Petition of Peace prevail with you, may the Peace of these Kingdoms prevail with you, may the uniting to God's Church in these Kingdoms prevail with you, may the Salvation of Souls, and the Glory of God, prevail with you, to unite your Wisdom and Prudence, your Learning and Piety, your Love to, and Zeal for God, in addressing her present Majesty, Our Gracious Queen, and the great Council of the Kingdom, to take away these things that have been Bones of Contention in these Kingdoms for above these hundred and fifty years, and are still, and will be, so long as the Gospel continues in these Kingdoms, and restore those old *Non-conformists*, which are a very few, to their old places, and secure the Liberties of the young *Non-conformists*, till some good Patrons shall present them to Parish Churches, or be taken in to be Assistants to Parochial Ministers. Then these distempered and feverish Ferments upon the Minds and Spirits of *Conformists* would be cooled and sweetly allayed: Then these Storms would be turned into blessed Calmes: Then the building up of God's Church in these Kingdoms, would be like the building of *Solomon's* Temple, without the noise of Axes and Hammers: Then all Her Majesty's Subjects would live in Love, and Peace, and cor-

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dial Friendship one with another, and all Opportunities taken from *Papists* to promote their Interest by our Divisions: Then Her Majesty and Council of the Kingdom would compleat that great Work our late gracious King and second Parliament begun: Then Her present Majesty would do more for these Kingdoms than all Her Predecessors had done before: Then the Queen and Her great Council would imitate the noble *Romans*, who built a Temple of Concord just in the same place where the Seditious Outrages of the two *Gracchi*, *Teberius* and *Caius*, had been acted. *August. de Civit. Dei*, *lib.* 3. *cap.* 25. How would Her Majesty then merit that glorious Title of being a *Nursing-Mother* to God's Church, and Her great Council Repairers of our Breaches, and Healers of our Divisions? Then both Her Majesty and great Council would intitle themselves to that desirable Privilege, and glorious Title, *Mat.* 5. 9. *Blessed are the Peace-Makers, for they shall be called the Children of God.*

I thought to have cast Anchor here, and launched no farther at present, into this more troublesome, than necessary Torrent; but considering the Text and Inferences, makes me proceed a little further. He tells you, *there is one Body*, and this is the Christian Church, *consisting of two parts, of persons to rule and govern, and persons to be ruled and governed, according to the Laws of our blessed Saviour, the Lord Jesus Christ*, p. 67. and p. 68. produceth, 1 *Thes.* 2. 13. where *Paul* saith, *For this cause thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the Word of Man, but the Word of God.* And these ruled are to obey in all things which they deliver according to the Word of God. But compare his Inferences.

1. He tells us, *p.* 67. *That both Rulers and ruled, are to act according to the Laws of our blessed Saviour.* And in his second Inference he tells you, *That Governours of the Church ought to be obeyed, whenever they injoin Ceremonies or Modes of Worship, for Order, Decency, and Signification.*

1. Where hath Jesus Christ appointed Ceremonies or Modes of Worship, besides his instituted Worship. *He was with his Disciples forty Days, speaking of the things pertaining to the Kingdom of God*, Acts 1. 3. *And when he ascended into Heaven, he gave Commandment to them to teach all Nations to observe all things whatsoever I have commanded you*, Mat. 28. 19, 20. Where have the Apostles commanded significant Ceremonies and Modes of Worship? Where is the Surplice, the bowing at the Naming of Jesus, Cross in Baptism, kneeling at the Lord's-Supper injoyned? Where hath he given Power to the Governours of the Church, to injoyn these things? Are not the Governours and governed under a Command, repeated again and again, *Neither to add to, nor diminish from God's Word*, Deut. 4. 2. 12. 32. and this under most dreadful Cominations, *Rev.* 22. 18, 19. Is not this a manifest Contradiction. They are to rule and obey according to Christ's Laws, and they may injoyn, and must use significant Ceremonies, which neither Christ nor his Apostles so much as mention.

2. As for Order, what he alledges is nothing, either to significant Ceremonies, or Modes of Worship, or Order, mentioned 1 *Cor.* 14. 40. is in Opposition to Confusion, for many spake at the same time in the same Assembly. As when an Assembly is met in *Birmingham* Parish Church. One Person should preach in one Chancel, another in the other Chancel, a third in the Pulpit, a fourth at the Font, and all this at the same time. Would not this be a Confusion and Disorder. And this is contrary to God, *ver.* 33. and therefore they were to preach One by One, and not two together, *ver.* 30. 31. What is this to significant Ceremonies and Modes of Worship? Nothing to his Purpose, a ridiculous Impertinency.

3. And his Decency is like his Order: It was an undecent thing for many to preach at the same time in the same Assembly. It is a Confusion, and all Confusion is undecent. It is a Disorder, and all Disorder is undecent. But what

what is all this to significant Ceremonies? God's Worship was performed in *England* with as much Order and Decency, before the Act of Uniformity came, as ever it was since. Your significant Ceremonies strip the Ordinances of God of their Purity and Simplicity. Is it not an audacious Derogation from the Wisdom, and Faithfulness of Christ, to add your Ceremonies and Modes of Worship to the Ordinances of Christ, for Order and Decency? Did God create the World in a wonderful Order and Decency? And will he not institute his Worship in that Order and Decency that is most pleasing to him? Would our Saviour celebrate the Passover in a decent and well ordered Room, and would he leave his Ordinances so disorderly and undecent, that they must be slovenly without your Ceremonies and Modes of Worship. *Mark* 14. 15. *Luke* 22. 12. *Shall the lifting up of a Tool upon the Altar of stone to make Ingravings upon it, pollute it,* Exod. 20. 25. And shall your Ceremonies and Modes of Worship make Ordinances of Divine Institution to be decent? And if many prophesying at the same time be an undecent thing, and disorderly, Is not the Clerks and Peoples reading Verse for Verse with the Minister, as undecent? Do they not usurp the Office of the Minister? And if they are decent, why do they not repeat Verse for Verse in both the Lessons? And if the wearing of the Surplice be decent in the Desk, why is it not decent in the Pulpit? And if it be not decent in the Pulpit, how comes it to be decent in the Desk? And if it be decent in the Minister in reading the Morning and Evening Service, why are not the Clerk and all the People injoyned to wear Surplices, seeing they bare a share with the Minister in reading Verse for Verse; and besides this, it minds them of their Purity when they appear before God to worship him. We never read, that Christ and his Apostles changed their Garments, never put on Surplices, when they read and preached. We never read the People read Verse for Verse when they read the Word of God. We never read Christ gave such Laws for Pastors and People to act by. But it is the Governours that injoyn these things, *p.* 70.

4. He mentions, *they are injoyned for Edification.* This is as a ridiculous Impertinency to the place as the other. For that place in 1 *Cor.* 14. in reference to their ſpeaking with ſtrange Tongues, which all Hearers did not underſtand, and therefore could not be edified without Interpretation, yea, they would ſay, *they were mad*, ver. 23. *or drunk*, as *Acts* 2. 13, 15. And therefore there muſt be an Interpreter, that they might be edified, *ver.* 27, 28. But if there was no Interpreter, the Perſon was to be ſilent, ver. 28. And beſides, this propheſying in ſtrange Tongues without Interpretation, did not only hinder their Edification, but was a Confuſion, by many ſpeaking in the ſame Aſſembly at the ſame time; and therefore they were to ſpeak one by one. ver. 34. Ye may all Propheſie one by one, that all may learn, and all may be comforted. But what is all this to ſignificant Ceremonies? Here is not one Word concerning the Surplice, not one Word concerning Bowing at the naming of Jeſus, not one Word concerning the Sign of the Croſs, not one Word concerning Kneeling at the Sacrament. So that the place alledged is very impertinent concerning Ceremonies for Decency, Order, and Edification. And yet, how often are they mentioned in his Book. And I would know by what Law of Chriſt, Miniſters have Power to injoyn their People to receive the Sacrament Kneeling, when it is a ſymbolizing with Idolaters, and contrary to the Pattern of our Saviour. By this ſame Rule, the Governours of the Church may injoin Men, Women, and Children to wear Surplices, and the *Popiſh* Ceremonies to be uſed in Baptiſm; for, ſaith he, whenever they injoin Ceremonies or Modes of Worſhip, for Decency, Order, and Edification, they ought to be obeyed.

2. His Fifth Inference tells you, *p.* 77. who ſeparate from the Church of *England*, are guilty of *Schiſm*: and he makes every Meeting, where there is a Pariſh Church, to be a *Schiſm*, they who go thither to be *Schiſmaticks*, and ſuch are all *Presbyterians*, &c. The Word σχίσμα, which ſignifies *Schiſm*, is properly the cleaving of a ſolid Body. As

As the dividing of the Body of a Tree by Maul and Wedges, is a cleaving asunder the united parts of the Tree, from χίζω, χίζομαι, *findo*, so that an Union is implied: There can be no Division where there is no Union. Now let us consider, as Christ's Mystical Body is united,

1. That this Unity is originally from Christ, and terminated in him, and afterwards in those things that are his, his Truths, his Ways, his Commands. Hence our Saviour in his Mediatory Prayer, begs of God, that his Church may be one. *John* 17. 21. *That they may be one, as thou art in me, and I in thee.* In him we are said to be fitly framed together, and grow up into an Holy Temple, *Eph.* 2. 21, 22.

2. This Unity is necessary, because all other things in Religion are reduced to one. And if all things agree in Unity, every thing in Religion tends to this, and therefore the several Unities are used as a notable Argument to this Purpose. *Eph.* 4. 3. *Endeavouring to keep the Unity of the Spirit in the Bond of Peace.* And why? ver. 4, 5, 6. *There is one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all.* But here is not a Word of one Ceremony of Man's Invention, much less of the three Ceremonies, the Cross in Baptism, and kneeling at the Lord's Supper; and therefore they are no Ingredients of Unity with Christ, they are not terminated in him, his Truths, his Ways, his Commands. They are no Ingredients in the Unity of the Universal, nor of the Unity of any Particular Church. There hath been Unity, and still may be Unity without them: and there are Divisions in Judgment and Opinions where they are, and therefore a Separation from these is no *Schism*. And an Exclusion from the Ordinances of Christ, because Persons cannot use them as parts of Divine Worship is *Schism*, not in the Party excluded, but in the Party excluding. They are not necessary things to keep the *Unity of the Spirit in the Bond of Peace*; but the imposing of them with that Strictness and Severity, that

I cannot enjoy the Ordinances of God unleſs I uſe them' as no Surplice, no Service, no Croſs, no Baptiſm, no kneeling, no Sacrament, breaks the *Bond of Peace, the Unity of the Spirit*; they are no part of that One, to which all other things in Religion are reduced to.

3. All true Believers are united to Chriſt, and in Chriſt to the Father. Hence they that are joyned or glued to the Lord are one Spirit. 1 *Cor.* 6. 17. It implies that intimate Union the Believer hath with the Lord. They are made Partakers of the Divine Nature. 2 *Pet.* 2. 4. Many are the Reſemblances by which this Union is ſhadowed out to us, as of an Head, and Body; of a Foundation, and Building; of an Husband and Wife; of the Sciens and Stock. This Union I ſpeak of is ſupernatural: For Jeſus Chriſt, though Man, was conceived in a ſupernatural way by the Holy Ghoſt: ſo all thoſe who are Myſtically united to Jeſus Chriſt, are in a ſupernatural way changed by the Holy Ghoſt, and thereby joined to Chriſt.

4. This Union with Chriſt is inſeparable. All Natural Unions may be diſſolved; as that of Husband and Wife, of Parents and Children; yea, the Union of the Soul and Body for a time: But this Spiritual and Myſtical Union with Chriſt and God is everlaſting. And upon this Union with Chriſt and God is Perſeverance fixed immoveably. Hence our Life is ſaid *to be hid with Chriſt in God*, Col. 3. And *we are kept by the mighty Power of God through Faith unto Salvation*, 1 Pet. 1. 5. Theſe things being premiſed, let us conſider this Inference: That every Meeting where there is a Pariſh Church is a Schiſm, and they that go thither are Schiſmaticks, cut themſelves off from Communion with Chriſt, and Benefit of Salvation by him. Whence it will follow,

1. That Conformity to the impoſed Ceremonies and Modes of Worſhip in the Church of *England*, have greater Power to unite us to the Univerſal Church of Chriſt, than the Eſſentials of Religion have. 2. That

2. That all things in Religion reduceable to One, are not so necessary to the Unity of the Spirit and Bond of Peace, as Parochial Churches and Use of Ceremonies.

3. That there is a final and total falling away from Union with Christ, and with God the Father. We may be a Child of God, an Heir of Grace and Glory to day, and Children of the Devil, and Heirs of Hell to Morrow, by Nonconformity.

4. That Nonconformity to the Church of *England* in point of Ceremonies and Modes of Worship hath a greater Efficacy to damn us, than Conformity to the Essentials of Religion have Power to save us.

5. If there be no falling away finally from Union with Christ, and with the Father in him, then all *Presbyterians*, *Independents*, *Quakers*, and *Anabaptists*, are a company of Hypocrites: For if they hold not Communion with the Parish-Church, because of Ceremonies, they have no Salvation by Christ.

6. 'Tis near Kin and Agreeableness to the *Papists*. They damn all *Protestants* for *Hereticks*, and he damns all *Dissenters* for *Schismaticks*, though never so sound in their Faith, though never so holy in their Conversation.

7. 'Tis great Hypocrisie and double-Dealing. When a Dissenter is buried, he prays, "That God would accomplish "his Elect, and hasten his Kingdom, that we with this our "Brother, or Sister, and all others departed in the true "Faith of thy Holy Name, may have our Perfection and "Bliss both in Body and in Soul in thy Everlasting Glory. And in the Collect he prays, "That God would raise us "from the Death of Sin to the Life of Righteousness; that "when we shall depart this Life we may rest in him, as our "Hope is this our Brother doth. Before he peremptorily and infallibly concludes, they are cut off from Benefit of Salvation by Christ; yet here he tells God, before all the Company,

Company, he hopes he resteth in Christ, and prays they may have perfect Happiness in Heaven with this deceased Brother, or Sister. One of these contraries are a notorious Falshood.

8. How greatly he abuses the Holy Scriptures, when he tells us, that *there is one Body*; and refusing to come to the Parish-Church, upon the account of Ceremonies, is a cutting us off from the Universal Church, the Body of Christ, and from Christ himself. When the Parish-Church and significant Ceremonies are no Parts of the Body, no Evidences of our being Members of that Body, can never make us Members of that Body, and this Body was in Being when there was no Parish-Churches, nor significant Ceremonies. These Parish-Churches and Ceremonies give neither Being nor Well-being to this Body.

How great a Fallacy is it to draw false Inferences from sound Truths. This is the Devil's Logick. Thus he tempted Christ to *cast himself Head-long from the Pinacle of the Temple*, because God had promised to *give his Angels charge to bear up his People, that they dash not their Foot against a Stone*, Psal. 91. 2. Matt. 4. 5, 6. So the Libertines argued, that if *where Sin abounded, Grace did much more abound*. Therefore they would continue and abound in Sin, that Grace might be so much the more glorious in the Fulness and Freeness of it, *Rom.* 5. 20. with *chap.* 6. 1. Thus the *Gnosticks* and *Menendrian* Hereticks *turned the Grace of God into Wantonness*, Jud. ver. 4. *Menendriani omnem tupidinem libenter*, August. de Hæref. *&c.* They willingly embraced all manner of Lasciviousness, as the Fruit of God's Grace to Mankind. And thus the *Scribes* and *Pharisees* of old brought in their Injunctions and Commandments by false Inferences from the Word of God; as their Washing of *Cups, Tables, &c.* from the ceremonial Washings when defiled by a dead Body, *&c.* What God intended for Spiritual Instruction and Purification, they turned into a Ceremony. The Doctrine of their *Corban*, from that Position, *Amandi Parentes*

rentes, sed præponendus Creator. We must love our Parents, but we must prefer God before them. We must offer Gifts to God, though our Parents starve. Their *blowing of a Trumpet before they gave Alms*, and *Praying standing in the Temple, and in the Market-Place*, it was to give good Examples: Yet these Practices and Commands of theirs were no genuine, natural, direct, and immediate Inferences, but were drawn, and forced, and indirect Inferences; and therefore our Saviour lays these Bastards of their Brain at their Door, though they fathered them, as some others do, on the Doctrines of God's Word.

And I should have thought, that an Inference of Unity in Judgment in Worship, according to the revealed Mind and Will of God, who is the Head, the Sovereign King and Law-giver of his Church, had been better: and seeing that true Believers are one Body, I should have thought an Inference of Love, and Mercy, and Sympathy, had been more genuine than an imperious, tyrannical, commanding Uniformity, and Assent and Consent to every Punctilio, and minute Particular. So that no Dissent or Liberty shall be allowed to any Man, though never so pious and peaceable; and if they cannot comply with every Mode of Worship, to be branded for Schismaticks, and damn'd as Apostates and Heticks, is most —

He tells you, *there is one Body*; now, how destructive is it, when one part of the Body shall conspire against the Welfare of the other? Let Grace do that in this Mystical Body, which Nature doth in the Natural. The Apostle tells us, *there is one Hope of our Calling*, Eph. 4. 4. there is one Heaven; why then should we fall out, and be so different in the Way, and reproach one another, when we must be received into the same Place of Glory? There is but one Way of God's appointing; and why should we make more than God hath made?

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The Apostle, *Eph.* 4. 5. tells us, *there is one Faith*, i. e. one System of Doctrine to be believed; though there may be many Particulars, yet they make up one intire Truth; why then should we make Additions of Ceremonies and Modes of Worship, seeing the Word doth not injoin them, God hath not given Authority to any Government to impose them? And seeing this *one Faith* doth forbid all *Additions* and *Diminutions*, Deut. 12. 32. Rev. 22. 18, 19. *There is one God and Father of all*, Eph. 4. 6. And seeing there is one God, we ought to be at Unity. God being one, cannot be divided. Christ is one, and cannot be divided. They cannot command Things to be believed and done contrary to themselves. Let all these Unities make us serious in endeavouring after Unity. Let it shew us, that there shall be Unity amongst the Devils, and we not at Unity amongst our selves.

FINIS.

Joseph Scott
His Book
1722